of meray. Nuttall 1806

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TISH MUS

GRACE

Abounding to the chief of Sinners:

OR,

A Brief and Faithful

RELATION

Of the Exceeding Mercy of God in Christ,
to his poor Servant

JOHN BUNYAN.

Wherein is particularly shewed, The manner of his Conversion, his sighs and trouble for Sin, his Dreadful Temptations, also how he despaired of Gods mercy, and how the Lord at length thorow Christ did deliver him from all the guilt and terrour that lay upon him.

Whereunto is added,

A brief Relation of his Call to the Work of the Ministry, of his Temptations therein, as also what he hath met with in Prison.

All which was written by his own hand there, and now published for the support of the weak and tempted People of God.

Come and hear, all ye that fear God, and I will declare what he hath done for my soul, Psal. 66. 16.

LONDON,
Printed by *George Larkin*. 1666.

ABOUNDING

To the CHIEF of

SINNERS

IN

A Faithful Account of the LIFE and DEATH of

JOHN BUNYAN

OR,

A Brief RELATION of the Exceeding Mercy of GOD in CHRIST to His

Namely,

In His calling him out of the Darkness and Converting of him to the Faith of His Blessed Son JESUS CHRIST;

His Sensible Experiences,

Great Fights and Sore Temptations he had for many years after, what various Exercises he Went through, what Sweet Deliverances he had, and how he was carried him through them all.

Corrected and much Enlarged by the Author, for the Benefit of the Temples and Dependents of Christ.

The Twelfth Edition, with the Corrections.

Come and Hear all ye that fear God, and I will declare what he hath done for my Soul. Psal. [illegible]

LONDON: Printed for [illegible]

A PREFACE

Or, Brief account of the publishing this work; written by the author thereof, & dedicated to those whom God hath constrained him wordly to beget to faith, by his ministry in the word.

Children, grievs with you, travell
I being taken from you in p
and so tied up, that I cannot p
form that duty, that from God
doth lye upon me, to you ward, for your
edifying and building up in faith and p
&c. yet that you may see my soul hath
care and desire after your spiritual and
lasting welfare; I now once again
from the top of Shenir *and* Hermon
from the Lyons dens, *and from*
mountains of the Leopards, *(Cant.*
yet after you all, greatly
safe arrival into the desired haven
I thank God upon every remembrance

the teeth of the lyons in the wilderness, that the grace, and mercy, and knowledge of Christ our saviour, which God hath bestowed upon you, with abundance of faith and love; your hungrings and thirstings after further acquaintance with the father, in his son; your tenderness of heart, your trembling at sin, your sober and holy deportment also, before both God and man, is a great refreshment to me; "for you are my glory and joy," 1 Thess. 2. 20.

I have sent you here inclosed, a drop of that honey, that I have taken out of the carcase of a lyon, Judg. 14. 5, 6, 7, 8. I have eaten thereof my self, and am much refreshed thereby. (Temptations, when we meet them at first, are as the lyon that roared upon Sampson; but if we overcome them, the next time we see them, we shall find a nest of honey within them.) The Philistines understood me not. It is something a relation of the work of God upon my soul, even from the very first, till now; wherein you may perceive my castings down, and risings up; for he woundeth, and his hands make whole. It is written in the scripture, Isa. 38. 19. The father to the children shall make known the truth of God. Yea, I see for this reason I lay so long at Shaa[illegible]

1 It is something a Relation - 4th edit 1692 Works 1737 Rylan
2 upon my soul - 4th edit 1692 Works 1737. 1700. Rylan

from 1664
also inserted 1692
omitted in Works 1737 — 1700. Rylands Works 1805
Nuttall 1806.

also inserted 1692
omitted in Works 1737 — 1700. Rylands Works 1805.
Nuttall 1806.

something of a relation. 1700.

Works 1805. Nuttall 1806.

Works 1805. Nuttall 1806

10, 11.) *to see the fire, and the cloud, and the darkness*, that I might fear the Lord all the days of my life upon earth, and tell of his wondrous works to my children, *Ps.* 78. 3, 4, 5.

Moses, *Numb.* 33. 1, 2. *writ of the journeyings of the children of* Israel, *from* Egypt *to the land of* Canaan; *and commanded also, that they did remember their forty years travel in the wilderness.* Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, and to know what is in thine heart, whether thou would'st keep his commandments, or no. *Deut.* 8. 2, 3. *Wherefore this I have endeavoured to do; and not only so, but to publish it also, that, if God will, others may be put in remembrance of what he hath done for their souls, by reading his work upon me.*

It is profitable for christians to be often calling to mind the very beginnings of [illegible] *their souls.* It is a right to be much observed to the Lord, for bringing them out from the land of Egypt. This is that [illegible] to be observed of all the children of Israel in their generations, *Exod.* 12. 42. My God, saith David, *Ps.* 42. 6, my soul is cast down within me; but I will remember thee from

1 These three Letters are omitted by a typ error.
2 'of of' typ error
3 was in thine heart - 1692. Works 1737. 1780. Ryland Works 1805. Nuttall 1806.

the land of Jordan, and of the Hermonites, from the hill Mizar. *He remembred also the lyon and the bear, when he went to fight with* el
the giant of Gath, 1 Sam. 17. 36, 37.

It was Paul's *accustomed manner,* Acts 22. *And that when tried for his life,* Acts 24. *even* 1 in which
open before his judges the manner of his con-
version: he would think of that day, and that
hour, in which he first did meet with grace, 2 supported him.
for he found it supporting him. When God had 3 out of the Red-Sea,
brought the children of Israel out of the red-sea, thoro
far into the wilderness, yet they must turn quite
about thither again, to remember the drowning
of their enemies there, Numb. 14. 25. *for though* 4 of my
they sang his praise before, yet they soon forgat el
his works, Psalm 106. 11, 12.

In this discourse of mine, you may see much; much, I say, of the grace of God towards me: I thank God, I can count it much; for it was above my sins, and Satan's temptations too. I can remember my fears, and doubts, and sad el
months, with comfort; they are as the head of Goliah in my hand: there was nothing to el
David like Goliah's sword, even that sword that should have been sheathed in his bowels; for the very sight and remembrance of that, did preach forth God's deliverance to him. O! the remembrance of my great sins, great 4 of el
temptations, and my great fears of perishing

1 in which 1692. Works 1737. 1788 Rylands. Works 1805 recitals 1806.
2 supported him. 1692 Works 1737. 1788. Works 1805.
3 out of the Red Sea, 1692 Works 1737. 1788. Rylands
4 of my of — 1692 Works 1737. 1788. Rylands

supporting him. Whitfield Ryland's Nuttall 1806

Works 1805. Nuttall 1806.

Works 1805. Nuttall 1806.

and years – 1692 · Works 1737. 1700. Rylands. Works 1
Nuttall 1006.

{ for that is Treasure hid, 1692.
{ for that Treasure hid Works 1737. 1700. Rylands.
Works 1005. Nuttall 1006.

Hedge of Mercy. 1692. Works 1737. 1700 Rylands
{ an hill 1692 Works 1737. – Rylands Works 1005
{ a hill 1700 Nuttall 1006

for ever! they bring fresh into my mind the remembrance of my great help, my great support from heaven, and the great grace that God extended to such a wretch as I.

My dear children, call to mind the former days, and years of ancient times: remember also your songs in the night, and commune with your own heart, Psalm 77. 5, 6, 7, 8, 9, 10, 11, 12. Yea, look diligently, and leave no corner therein unsearched for the treasure hid, even the treasure of your first and second experience of the grace of God toward you. Remember, I say, the word that first laid hold upon you; remember your terrors of conscience, and fear of death and hell: remember also your tears and prayers to God; yea, how you sighed under every hedge of mercy. Have you never an hill Mizar to remember? have you forgot the close, the milk-house, the stable, the barn, and the like, where God did visit your souls? remember also the word, the word, I say, upon which the Lord hath caused you to hope; if you have sinned against light, if you are tempted to blaspheme, if you are drowned in despair, if you think God fights against you, or if heaven is hid from your eyes, remember these things with your

father, but out of them all, the Lord delivered me.

I could have inlarged much in this my discourse of my temptations and troubles for sin, as also of the merciful kindness and working of God with my soul: I could also have stepped into much higher than this, in which I have here discoursed, and could have inlarged all things more than here I have seemed to do; but I dare not: God did not play in tempting of me neither did I play when I sunk as into a bottomless pit, when the pangs of hell caught hold upon me; wherefore I may not play in relating of them, but be plain and simple, and lay down the thing as it was: he that liketh it, let him receive it; and he that doth not, let him produce a better. Farewel,

My dear children,

The milk and honey is beyond this wilderness. God be merciful to you, and grant that you be not slothful to go in to possess the land.

J. Bunyan.

[illegible]

10 M 07

omitted 1700

† the Devil did not play in tempting of me; neither did I play

ϕ same as this [1701] in 1692. Works 1737. 1700. Ryland's. Works 1805. Nuttall 1806.

in relating - 1692 - Works 1737. 1700. Ryland's. Works 1805. Nuttall 1806.

does not - 1692

doth not - Works 1737. 1700. Ryland's Works 1805 Nuttall 1806

grant you 1692

that you. Works 1737 Ryland's. Works 1805. Nuttall 1806.

1 'an hint' 1692. 1701. 1737. & subs

Off for 1806 & exc. Nuttall Lov. 1807 whil

2 'that is the meanest.' 1701.

Grace Abounding

TO THE CHIEF of SINNERS:

OR,

A Brief Relation of the exceeding Mercy of God in Christ, to his poor Servant,

John Bunyan.

IN this my relation of the merciful working of God upon my soul, I will not be single, [illegible] in the first place, I do in a few words give you an hint of my parentage, and manner of bringing up; that thereby the goodness and bounty of God towards me may appear the more advanced and magnified before the sons of men.

For my descent then, it was generally known by many, of a low and inconsiderable generation; my father's house being of that rank that is the meanest, and most despised of all the families in the land. Which

fore I have not here, as others, to boast of noble blood, or of any high-born state, according to the flesh; though, all things considered, I magnify the heavenly majesty, for that by this door he brought me into the world, to partake of the grace and life that is in Christ by the gospel.

But notwithstanding the meanness and inconsiderableness of my parents, it pleased God to put it into their hearts, to put me to school, to learn me both to read and write, the which I also attained, according to the rate of other poor men's children; though to my shame I confess, I did soon lose that, and learned even almost utterly, and that long before the Lord did work his gracious work of conversion upon my soul.

As for my own natural life, for the time that I was without God in the world, it was indeed, according to the course of this world, and the spirit that now worketh in the children of disobedience, Eph. 2. 2, 3. It was my delight to be taken captive by the Devil at his will, being filled with all unrighteousness; the which did also so strongly work, and put forth it self, both in my heart and life, and that from a child, that I had but few equals, especially considering my years, which were tender, being but few, both for cursing, swearing, lying, and blaspheming the holy name of God. Yea, so settled and rooted was I in these things, that they became as a second nature to me; the which, as I [illegible]

† Bunyan refers to this circumstance in the preface to his Doctrine of the Law & Grace. "Reader if thou do find this book to smack of fantastical expressions, and without light, vain, ethnicall & Scholastick terms, thou must understand, it is because I never went to school to Aristotle or Plato, but was brought up at my father's house, in very mean condition, among a company of poor countrymen".

'q̄ high' 1666. 'q̄n high' 1692. 'q̄ any high' 1701
1737. & subs

'the world' 1701. 1737. & subs

'But ~~yet~~ notwithstanding' 1701. 1737. & subs
exc. Offic. 1605

'Hearts' 1692. 1701. 1737 & subs

'to learn one both' 1701. 1737. & subs. 'to' omd in 1756

'that little I learnt, even almost' 1692. Offor.

'that I had learned even almost' 1701. 1737 & subs

Eph 2. 2, 3.' adds 1692. 1701. 1737 & subs
exc Offor.

Prin 2, 26.' 1692

Prin 2. 26,' (right) 1701. 1737. & subs exc Offor

being but fein' 1701 1737 & subs exc Offor.

I have also' 1701. 1737 & subs.

methought I saw a continual [illegible]
great drops of fire, lighting upon them & their [illegible]
Greatness of Soul Vs. 140. Cl1

1 'with fearful visions' 1701. 1737. & subs.

2 > the day of Judgement, and that both night and day, and should tremble at the thoughts of omitted 1692. 1701. 1737. & subs.

3 'of bonds and darkness' 1701. 1737. & subs.
2 & 'bonds' after

4 add 1692. 1701. 1737. & subs.

5 add 1692. 1701. 1737. & subs.

6 'that then' 1692. 1701. 1737. & subs.

7 'I was also then' 1692. 1701. 1737. & subs.

8 'that I' 1692. 1701. 1737. & subs.

9 'that I went' 1701. 1737 & subs.

10 'than be tormented' 1692. 1701. 1737. & subs.
'to be' 18th.

...ners considered: that... did so offend the Lord, that even in my childhood he did fcare and affrighten me with fearful dreams, and did terrify me with fearful visions: for often, after I had spent this and the other day in sin, I have in my bed been greatly afflicted, while asleep, with the apprehensions of Devils, and wicked spirits, who still, as I then thought, laboured to draw me away with them, of which I could never be rid.

dreadful

ie

d

and

f eternal

w

hen

indeed

6 Also I should, at these Years, be greatly afflicted and troubled with the thoughts of the fearful torments of hell-fire; still fearing that it would be my lot to be found amongst those Devils and hellish Fiends, who are there bound down with the chains and bonds [illegible] darkness, unto the judgment of the great day about [illegible]

7 Yea, These things, I say, when I was but a child, [illegible] ten years old. And as these frights lay on my soul, that they in the midst of my many sports and childish vanities, amongst my vain companions, I was often much cast down and affected in my mind therewith; yet could I not let go my sins: yea, I was sometimes overcome with despair of life and heaven, that I should often wish, either that those had been so [illegible], or that I had been a Devil, supposing they were only [illegible] that it must needs be, that I even then [illegible] I was to expect a condemnation, than to [illegible]

I have been vile myself, but have obtained mercy; and I would see my companions in sin partake of mercy too: Preface to "the Holy Lamb of Israel".

A while after, these terrible dreams did leave me, which also I soon forgot; for my pleasures did quickly put out the remembrance of them, as if they had never been; wherefore with more greediness, according to the strength of nature, I did still let loose the reins of my lusts, and delighted in all transgressions against the law of God: so that until I came to the state of marriage, I was the very ringleader of all the youth that kept me company, in all manner of vice and ungodliness.

Yea, such prevalency had the lusts and sports of the flesh, in this poor soul of mine, that had not a miracle of precious grace prevented, I had certainly perished by the stroke of eternal justice, but had also laid my self open even to the stroke of those laws, which bring some to disgrace and open shame before the face of the world.

But in those days the thoughts of religion was very grievous to me; I could neither endure it my self, nor that any other should; so that when I have seen some read in those books that concerned christian piety, it was a torment unto me. Then I [illegible] God depart from me, for I desire not the knowledge of thy ways. Job 21. 14, 15. I was void of all good consideration, heaven and hell were both out of sight and mind; and as for loving and damning, they were [illegible] O Lord, thou knowest my ways were not hid from thee.

reins of my' 1701. 1737. & tab.

lust' 1692. 1701. 1737. & tab.
'all transgressions' 1701. 1737 & tab.
'in all' 1692. 1701. 1737. & tab.

were very' 1692. 1701. 1737. & tab.

I have seen' 1692. 1701. 1737. & tab.
'would' 1701. 1737

1 'But this' 1692. 1701. 1737. & Sale

2 'with the greatest' 1692. 1701. 1737. & Sale

3 'if I had' 1701. 1737. & Sale

4 'by those who' 1692. 1701. 1737. & Sale.

5 'in the height' 1701. 1737 & Sale.

6 'so great stroke' 1701.

7 'that it made' 1692. 1701. 1737. & Sale

8 'heart ake" 1692. 1701. 1737. & Sale

12, 13 & 14 not in the first edition

Yet I ugh I

10. Yea this I will remember, that tho' I could my self sin with the greatest delight and ease, and also take pleasure in the vileness of my companions; yet, even then, if I had at ve I any time seen wicked things, by those who pro- that I fessed goodness, it would make my spirit tremble. As once, above all the rest, when I was my I in the height of vanity, yet hearing one to swear, that was reckoned for a religious man, a I it had so great stroke upon my spirit, that it as I to made my heart ake. or he

11. But God did not utterly leave me, but followed me still, not with convictions, but judgments; yet such as were mixed with mercy. For once I fell into a creek of the sea and hardly escaped drowning. Another time I fell out of a boat into Bedford river, but mercy yet preserved me alive: before another time, being in the field with one of my companions, it chanced that an adder crossed over the high way, so I having a stick in my hand, struck her over the back, and having stunned her, I forced open her mouth with my stick, and plucked the sting out with my fingers; by which act, had not God been merciful unto me, I might, by my desperateness, have brought my self to my end.

This also have I often confessed with thanksgiving; when I was a soldier, with the others were drawn out to go to [illegible] but when I was [illegible] one of the company desired to go [illegible] which, when I had consented, [illegible]

rali-ons g omitted typ err.
Three paragraphs not in the first edition

' place; and coming to the siege, as he stood sen-
' tinel, he was shot into the head with a musquet-
' bullet, and died.

' 14. Here, as I said, were judgments and
' mercy, but neither of them did awaken my soul
' to righteousness; wherefore I sinned still, and
' grew more and more rebellious against God, and
' careless of my own salvation.

15, 16. Presently after this, I changed my con-
dition into a married state; and my mercy was,
to light upon a wife, whose father was counted
godly: this woman and I, tho' we came to-
gether as poor as poor might be, (not having
so much houshold-stuff as a dish or spoon be-
twixt us both) yet this she had for her part,
the plain way to heaven, and *the practice of piety*, which her father had left
her when he died. In these two books I should
sometimes read with her, wherein I also found
some things that were somewhat pleasing to
me; (for all this while I met with no con-
viction.) She also would be often telling of me
what a godly man her father was, and how he
would reprove and correct vice, both in his
house, and among his neighbours; what a strict
and holy life he lived in his days, both in word
and deed.

17, 18. Wherefore these books, with the relation
of these, tho' they did not reach my heart, to
awaken it about my sad and sinful state,
they did beget within me some desires to
[illegible] life, and fell in very eagerly
with the religion of the times; to wit,

so much household-stuff as' 1692. 1701. 1737. Hearne

'and' omits 1701. 1737. & Subs. exc 13th. & Nuttall

'he led in his days' Gibson

in his days' 1692. 1701. 1737. & Subs.

with the' 1701 1737 & Subs.

Religion: so that, because I knew no better, I fell

altered in 1701 to 'reform my vicious life, and fall'

to 1737. & Subs.

1 c 'with the Spirit' 1692. 1701. 1737. 9 Subs.

2 c 'of God' 1692. 1701. 1737. 9 Subs

3 c 'have laid' 1701. 1737. 9 Subs
exc. Nuttall.

to church twice a day, and that too with the foremost; and there should very devoutly, both say and sing, as others did; yet retaining my wicked life, but withal, I was so overrun with the spirit of superstition, that I adored, and that with great devotion, even all things (both the high-place, priest, clerk, vestments, service, and what else) belonging to the church; counting all things holy that were therein contained, and especially, the priest and clerk most happy, and without doubt, greatly blessed, because they were the servants, as I then thought, of God, and were principal in the holy temple, to do his work therein.

13 ly. This conceit grew so strong in little time upon my spirit, that had I but seen a priest, (tho' never so fordid and debauched in his life) I should find my spirit fall under him, reverence him, and knit unto him; yea, I thought for the love I did bear unto them (supposing they were the ministers of God) I could have laid down at their feet, and have been trampled upon by them; their name, their garb, and work, did so intoxicate and bewitch me.

14 ly. After I had been thus for some considerable time, another thought came into my mind; and that was, whether we were of the Israelites or no; for finding in the Scriptures that they were once the peculiar people of God, thought I, if I were one of this race, my soul must needs be happy. Now again, I found

within me a great longing to be resolved about this question, but could not tell how I should; at last, I asked my father of it, who told me, no, we were not. Wherefore then I fell in my heart, as to the hopes of that, and so remained, etc.

15. But all this while, I was not sensible of the danger and evil of sin; I was kept from considering that sin would damn me, what religion soever I followed, unless I was found in Christ; nay, I never thought of him, nor whether there was such an one or no. Thus man, while blind, doth wander, but wearieth himself with vanity, for he knoweth not the way to the city of God, *Eccles.* 10. 15.

16. But one day (amongst all the sermons our parson made) his subject was to treat of the sabbath day, and of the evil of breaking that, either with labour, sports, or otherwise; (now I was accustomed to any religion, one that took much delight in all manner of vice, and especially that was the day that I did solace myself therewith) wherefore I fell in my conscience, under his sermon, thinking and believing that he made that sermon on purpose to shew me my evil-doing. And at that time I felt what guilt was, that never before, that I can remember; but then I was, for the present greatly loaden therewith, and so went home, when the sermon was ended, with a great burden upon my spirit.

17. This, for that instant, did humble me, sinews of my self delights, and did embitter my former pleasures to me; but, behold, it lasted

…s such a one' 1692. 1737. Hub.
…s such an one' 1701. Ffor.

…withstanding my Religion' 1692. 1701. 1737. Hub.

…upon' 1701 1737 Hub.
… did benum' 1692. 1701. 1737. Hub.
… my best delights' 1692. 1701. 1737 Hub.
…ut hold' 1692. 1701. 1737. Hub.

ing put forth an order [illegible]
[illegible] given here in the County of Lancaster, inte
Evening Prayer on the Lords Day, to divert the [illegible]
lawful exercises, with leaping, dancing, playing at
shooting with bows and arrows; as likewise to mor
holes, and to use may games and summer dancing; b
also reputed evening & prayers, were forbidden & a
Sports.
Kennet Vol 2. 649.

1 ' that I might sin again without controul.'
1692. 1701. 1737. & sub

2 ' a game of Cat,' 1701. 1737. & sub. exc. 13th

See this singular narration event in the Law of Grace 1st edit

3 ' other ungodly ' 1701. 1737. & sub

4 ' now too late ' 1692. 1701 1737. & sub

5 ' musing on ' 1701. 1737 & sub

not, for before I had well dined, the trouble began to go off my mind, and my heart returned to its old courſe: but oh! how glad was I, that this trouble was gone from me, and that the fire was put out, that I might ſin again without controul! wherefore, when I had ſatisfied nature with my food, I ſhook the ſermon out of my mind, and to my old cuſtom of ſports and gaming I returned with great delight.

18. &c. But the ſame day, as I was in the midſt of a game of Cat, and having ſtruck it one blow from the hole, juſt as I was about to ſtrike it the ſecond time, a voice did ſuddenly dart from heaven into my ſoul, which ſaid, wilt thou leave thy ſins and go to heaven? or have thy ſins, and go to hell? at this I was put to an exceeding maze; wherefore, leaving my cat upon the ground, I looked up to heaven, and was, as if I had, with the eyes of my underſtanding, ſeen the Lord Jeſus looking down upon me, as being very hotly diſpleaſed with me, and as if he did ſeverely threaten me with ſome grievous puniſhment for theſe, and other ungodly practices.

19. &c. I had no ſooner thus conceived in my mind, but ſuddenly this concluſion was fattened on my ſpirit, (for the former hint did let me ſee what was before my face) That I had been a great and grievous ſinner, and that it was now too late for me to look after heaven; for Chriſt would not forgive me, nor pardon my many tranſgreſſions. Then I fell to mulling on this ſaid

and

and while I was thinking of it, and fearing leaſt it ſhould be ſo, I felt my heart ſink in deſpair, concluding it was too late; and therefore I reſolved in my mind, to go on in ſin: for thought I, if the caſe be thus, my ſtate is ſurely miſerable; miſerable if I leave my ſins; and but miſerable, if I follow them: I can but be damned, and if I muſt be ſo, I had as good be damned for many ſins, as be damned for few.

20. Thus I ſtood in the midſt of my play, before all that then were preſent; but yet I told them nothing: but I ſay, I having made this concluſion, I returned deſperately to my ſport again: and I well remember, that preſently this kind of deſpair did ſo poſſeſs my ſoul, that I was perſwaded, I could never attain to other comfort than what I ſhould get in ſin, for heaven was gone already, ſo that on that I muſt not think: wherefore I found within me a great deſire to take my fill of ſin, ſtill ſtudying what ſin was yet to be committed, that I might taſte the ſweetneſs of it; and I made as much haſte as I could to fill my belly with its delicates, leaſt I ſhould die before I had my deſires: for that I feared greatly. In theſe things, I proteſt before God, I ſpe not, neither do I feign this ſerg of ſpeech; theſe were really, ſtrongly, and with all my heart, my deſires: the good Lord, whoſe mercy is unſearchable, forgive me my tranſgreſſions.

21. And I am very confident that this temptation of the Devil's more ſtrive among poor creatures, than many are aware of.

f it' 1692. 1701. 1737 & Dale

mind to go' 1701. 1737. & Dale

if I must' 1701 - 1737. & Dale

as be' 1692. 1701 - 1737. & Dale

returned desperately' 1692. 1701. 1737. & Dale

for an admirable train of reasoning against despair in consideration of God's mercy for the elect & men - Fifthly -

within me great' 1701. 1737. & Dale

my desires' 1701. 1737. & Dale

do I frame this sort of speech' 1701. 1737. & Dale

+ c 'the spirit' 1692. 1701. 707. Double.
+ c 'scurfy' 1692. this seems right altho' it

over-run the spirits with a scurvy and fearful frame of heart, and benumming of conscience; which frame, he filly and sely soul, with such despair, that tho' not much guilt assaileth soul, yet they continually have a secret conclusion within them, that there is no hopes for them; for they have loved strangers, and therefore after them they will go, Jer. 2. 25. and 18. 12.

226. Now therefore I went on in sin with great greedinesse of mind, still grudging that I could not be satisfied with it as I would. This did continue with me about a month, or more. But one day, as I was standing at a neighbour's shop-window, and there cursing and swearing and playing the mad-man after my wonted manner, there sate within the woman of the house, and heard me; who, tho' she was a very loose and ungodly wretch, yet protested that I swore and cursed at that most fearful rate, that she was made to tremble to hear me. And told me further, That I was the ungodliest fellow for swearing, that ever she heard in all her life, and that I, by thus doing, was able to spoil all the youth in the whole Town, if they came but in my company.

227. At this reproof I was silenced, and [illegible] secret shame; and that too, as I thought, before the God of heaven; whereupon I [illegible] there, and hanging down my head, I [illegible] with all my heart that I might be a little [illegible] again, that my father might [illegible]

'sad souls' Huttalls.
'endeth souls': 1692. 1737 & Such
'dded in' 1692. Quotation Romans 1737 & Such
'satisfied' 1692 'satisfied' 1737 & Such
'so also' 1692 'also' 1737 'she was' Ryland Such
'ord there' 1692. 1737. Such.

to speak without this wicked way of swearing, for, thought I, I am so accustomed to it, that it is in vain for me to think of a reformation, for I thought it could never be.

24. But how it came to pass, I know not, I did from this time forward, so leave my swearing, that it was a great wonder to my self to observe it; and whereas before I knew not how to speak unless I put an oath before, and another behind, to make my words to have authority, now I could, without it, speak better, and with more pleasantness than ever I could before. All this while I knew not Jesus Christ, neither did I leave my sports and plays.

25. But quickly after this, I fell into company with one poor man, which made profession of religion; who, as I then thought, did talk pleasantly of the Scriptures, and of the matters of Religion; wherefore falling into some love and liking to what he said, I betook me to my Bible, and began to take great pleasure in reading, but especially with the historical part thereof; for as for *Paul's* Epistles, and such like Scriptures, I could not away with them, being as yet ignorant either of the corruptions of my nature, or of the want and worth of Jesus Christ to save us by.

26. Wherefore I fell to some outward reformation, both in my words and life, and did set the commandments before me for my way to heaven, which commandments I did strive to keep, and as I thought, did keep them pretty well sometimes, and then I should have

1 'but in vain'. 1692. 'vain' naturally 'in vain' 1737 Dublin

2 'have' 1692 1737 Dublin 'to have' 1701

3 'play' 1692. 'plays' 1737 Dublin

4 'that made' 1692 1701 1737 Dublin

'without it' not in first edit but in 1692 & sub.

5 'and such like Scriptures' 1692. 1737. & sub.

6 'to save me' 1692. 'to save us' 1737 & sub.

well, this I say, continued about a twelve-month, or mo

comfort; yet now and then should break one good fo affect my Conſcience; but then I ſhould repent, and ſay, I was ſorry for it, and promiſe God to do better next time, and there get help again, for then I thought I pleaſed God as well as any man in *England*.

23. Thus I continued about a year; all which time our Neighbours did take me to be a very godly man, a new and religious man, and did marvel much to ſee ſuch a great and famous alteration in my life and manners; and indeed ſo it was, tho' yet I knew not Chriſt, nor grace, nor faith, nor hope; but, as I have well ſeen ſince, had I then died, my ſtate had been moſt fearful. 24. But, I ſay, my neighbours were amazed at this my great converſion, from profaneneſs to ſomething like a moral life, and truly, ſo they well might, for this my converſion was as great, as for *One of Bethlehem* to become a ſober man. Now therefore they began to praiſe, to commend, and to ſpeak well of me, both to my face, and behind my back. Now I was, as they ſaid, become godly, now I was become a right honeſt man. For all ſins I underſtood ſhame, were theſe words and ridiculous of me; it pleaſed me mightily well, for then as yet I was nothing but a poor painted hypocrite, nay I loved to be talked of as one that truly ſerved God, I was grounded [illegible] and ſtrong in [illegible] I did all I did [illegible] and would tell [illegible] of myſelf [illegible] I continued for about a twelvemonth or more.

25. Now

and truly

added in 1692. 1737 & ſubſ.
for, 1692. 1737. & ſubſ.
omitted in 1692. 1737 & ſubſ.
10 for as is marked with inverted commas, is not in the firſt edition but was added in 1692 1737 & ſubſ.

33. Now you must know, that before this I had taken much delight in ringing, but my conscience beginning to be tender, I thought such practice was but vain, and therefore forced my self to leave it: yet my mind hankered; wherefore I should go to the steeple-house, and look on, though I durst not ring: but I thought this did not become religion neither; yet I forced my self and would look on still, but quickly after, I began to think, *how if one of the bells should fall?* then I chose to stand under a main beam, that lay overthwart the steeple, from side to side, thinking here I might stand sure, but then I thought again, should the bell fall with a swing, it might hit the wall, and then rebounding upon me, might kill me for all the beam. This made me stand in the steeple-door; and now thought I, I am safe enough; for if the bell should then fall, I can fly out behind these thick walls, and so be preserved notwithstanding.

34. So after this I would yet go to see them ring, but would not go further than the steeple-door: but then it came into my head, *how if the steeple it self should fall?* and this thought (it may be, ought I know) made me stand and look on, for continually there was in my mind, that I durst not stand so any longer, but was forced to flee, lest the steeple should fall upon my head.

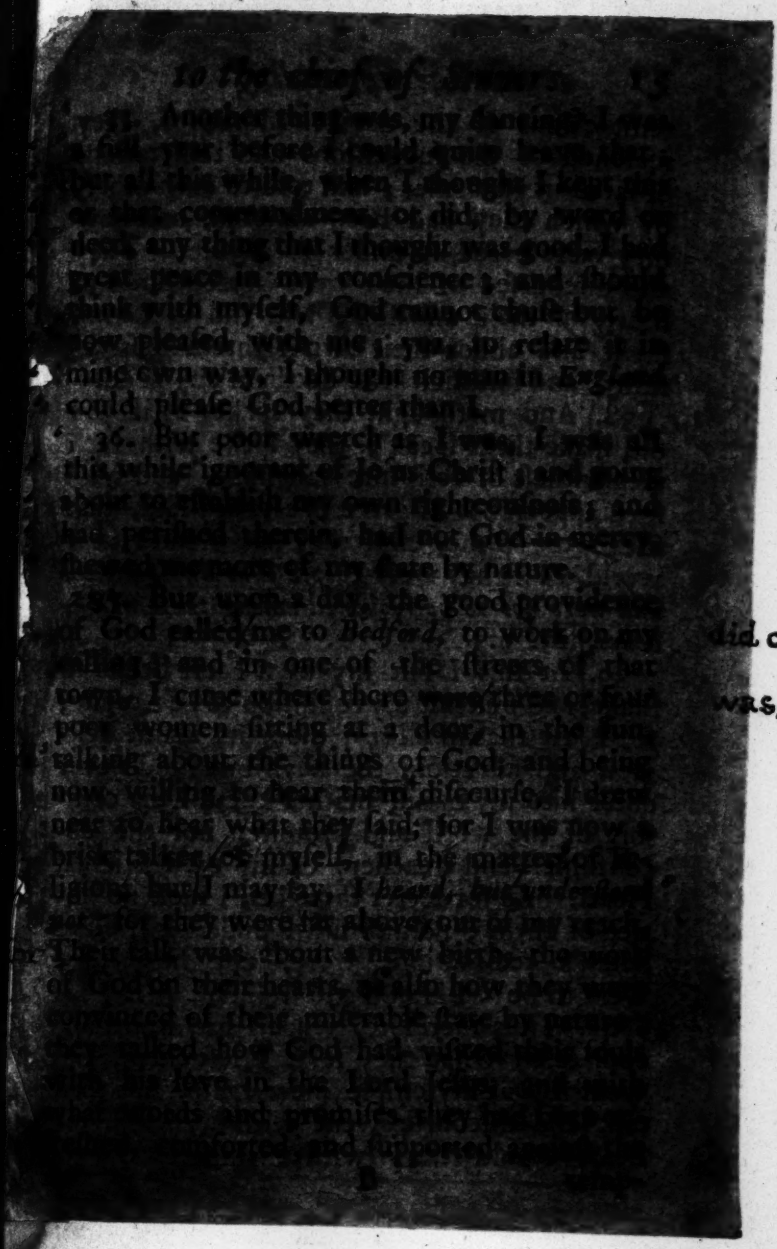
The casual talk a few poor women did more than all the learned laborious sermons he had heard they were the means of laying a foundation for Badgers future fame thereafter

6 'matters' 1692 — 1st edit.
'matter' 1737 - Ryland, Offor.
'in matters' Liverpool 1826 Hutton.
7 but I may say' 1692. 1737.

8 'I understood' 1692
'understood' 1737 & sub.

9 'Their talk' 1692. 1737 & sub.

10 'also' 1692. 'as also' 1737. & sub.



did cast / 1

were / 2

'did cast' 1692. 'called' 1737. & sub.
'there were' 1692. 1737. & sub.
'and' omitted 1692. 1737.
'them' 1692. 'their' 1737.
'also' 1692. 'of' 1737.
'busk talker myself' 1692.

temptations of the devil; Moreover, they
scoffed at the suggestions and temptations
of Satan in particular; and told to each other
by what they had been assaulted, and how
they were borne up under his assaults. They
also discoursed of their own wretchedness of
heart, of their unbelief, and did bemoan our
blind and ablior the[1] own righteousness, as
filthy, and insufficient to do them any good.

29. [38.] And methought they spake, as if joy
did make them speak; they spake with such
pleasantness of Scripture language, and with
such appearance of grace in all they said, that
they were to me, as if they had found a new
world, as if they were *People that dwelled alone,*
and were not to be reckoned among their neigh-
bours. [Num. 23. 9.]

30. [39.] At this I felt my own heart begin to
shake, and mistrust my condition to be naught;
for I saw that in all my thoughts about Reli-
gion and Salvation, the New birth did never
enter into my mind, neither knew I the com-
fort of the word and promise, nor the sin-
fulness and treachery of my own wicked
heart. As for secret thoughts, I took no no-
tice of them; neither did I understand what
Satan's temptations were, nor how they
were to be withstood and resisted, &c.

31. [40.] Thus therefore, when I had heard
and considered what they said, I left them
to talk about my employment alone, but their
talk and discourse went with me; and I
could would tarry with them, for

Roman
Edits 1692.

ing's

N2

1 'joy' 1692 - Offor 1005.
'you' 1737. Ryland. Liverp 1906. - 13th edit -
2 Last first inserted 1692 & sub. exc. Offor 1005
3 'and mistrust' 1692. 1737. & sub.

3 'them' 1692.
'it' 1737 & subs.
4 'By these things' first added in 1692. 173
5 'an Horse leech' 1692. 1737. Ryland. Offor 1805
'a horse-leech' Liverp & 13th edit.
6 Quotation noted first in 1692. 1737. & sub
oth. mitt Offor 1805.
7 'yea, it' 1692.
'which was' 1737 & subs.

greatly affected with their words, both because by them I was convinced that I wanted the true tokens of a truly godly man, and alſo becauſe by them I was convinced of the happy and bleſſed condition of him that was ſuch a one.

32 [41.] Therefore I ſhould often make it my buſineſs, to be going again and again into the company of theſe poor people; for I could not keep away; and the more I went amongſt them, the more I did queſtion my condition; and as (ſtill) do remember, preſently I found two things within me, at which I did ſometimes marvel (eſpecially conſidering what a blind, ignorant, fordid and ungodly wretch but juſt before I was.) The one was a very great tenderneſs and tenderneſs of heart, which cauſed me to fall under the conviction of what by ſcripture they aſſerted; and the other was, a great bending in my mind, to a continual meditating on it, and on all other good things which at any time I heard or read of.

33 [42.] By theſe things my mind was now to turned, that it lay like an Horſeleach at the vein, ſtill crying out, *Give, give.* Prov. 30. 15. which was ſo fixed on heavenly, and on the things about the kingdome of Heaven, that (ſo far as I knew, but as yet God knows, I knew but little) that neither pleaſures, nor profits, nor perſwaſions, nor threats, could loſe it, or make it let go its hold: and ſtill I [illegible] with theſe things, yet it ſeemed [illegible] would then have been [illegible]

among[ſt] 1692.
among 1737. & subs.
ſtill 1692. 1737 & subs

difficult for me to have taken my mind from heaven to earth, as I have found it often since, to get again from earth to heaven.

43. One thing I may not omit. There was a young man in our town, to whom my heart before was knit, more than to any other, but he being a most wicked creature for cursing, and swearing, and whoring, I now took him off, and forbook his company; but about a quarter of a year after I had left him, I met him in a certain lane, and asked him how he did, he, after his old swearing and mad way, answered, He was well. But, Harry, said I, *why do you swear and curse thus? What will become of you, if you die in this condition?* He answered me in a great chafe, *what would the Devil do for company, if he were not for such as I am?*

44. About this time I met with some ranting books, that were put forth by some of our countrymen, which books were also highly in esteem by several old professors. Some of these I read, but was not able to make a judgment about them; wherefore, as I read in them, and thought upon them, seeing myself unable to judge, I betake myself to hearty prayer in this manner. *O Lord, I am a fool, and not able to know the truth from error: Lord leave me not to my own blindness, either to approve of, or condemn that which is not of God, for me see deceits of the Devil, let me not wander in my soul in this matter, nor at the*

1 'for me' 1692. Offor. 1805 – 13th edit.
'to me' 1737. Ryland – Liverpool.
2 'gab again' 1692. 1737. Ryland –
'got it again' Offor 1805 – 13th edit.

3. So far as it is marked with inverted commas, it not in the first edition. It first appeared in 1692. 1737 8vo

must be deserved, if heavenly before that. I had one religious intimate companion all this while, and that was the poor man I spake of before; but about this time he also turned a most dreadful ranter, and gave himself up to all manner of filthiness, especially uncleanness; He also would deny that there was a God, angel, or spirit; and would laugh at all exhortations and sobriety. When I laboured to rebuke his wickedness, he would laugh the more, and pretend that he had gone thro' all religions, and could never light on the right till now. He told me also that in a little time I should see all professors turn to the ways of the ranters. Wherefore abominating those curled principles, I left his company forthwith, and became to him as great a stranger as I had been before a familiar.

43. Neither was this than only a temptation to me, but my calling lying in the country, I happened to light into several companys, who, though strict in religion formerly, yet were all swept away by these ranters. These would also talk with me of their ways, and condemn me as illegal and dark, pretending that they had only attain'd to perfection, that could do what they would and not sin. Oh! these temptations were suitable to my flesh, I being but a young man, and my nature in its prime; but God who had designed me for better things, kept me in the fear of his name, and did not suffer me to entertain such curled principles. And Neither

20

[illegible] God, who put it into my heart to cry to
him as he kept and directed, till obtaining
mine own wisdom; for I have since seen cause
the effects of that prayer, in his preserving
me, not only from ruining errors, but from
those also that have sprung up since. The
Bible was precious to me in those days.

34. [46.] And now methought, I began to look
into the Bible with new eyes, and read as I
never did before; and especially those parts of
the Apostle [St.] *Paul* were sweet and pleasant
to me; and indeed then I was never out of the
Bible, either by reading or meditation; still
crying out to God, that I might know the
truth, and the way to heaven and glory.

35. [47.] And as I went on and read, I lighted
on that passage, *To one is given by the spirit, the
word of wisdome, to another the word of know-
ledge by the same spirit, and to another faith, &c.*
1 Cor. 12. And though, as I have since seen,
that by this Scripture the Holy Ghost intends,
in special, things extraordinary, yet on me it
did then fasten with conviction, that I did
want things ordinary, even that understand-
ing and wisdom that other Christians had. On
this word I mused, and could not tell what
to do; especially this word [*Faith*] put me to
it, for I could not help it, but sometimes
must question whether I had any faith, or
no; but I was loth to conclude, I had *no*
faith; for if I do so, thought I, then I
count myself a very Cast-away indeed.

in my soul h

1 St Paul — 1692. 1737. & sub.
2 I was then' 1692
then I was' 1737. & sub.
3 and way' id 1692 & sub exc. this of 1701

'then did' 1666. 1692.
'did then' 1737. & subs.

mit ⌐ and insert ' for I feared it shut me out of all
⌐ the blessings that other good people
had given them of God:

This passage is in 1692. 1737. & subs. editions
the same as this of 1701.

701

2 'at a venture' 1666. 1692 Offor 1805. 18
'at venture' 1701. 1737. Ryland. Liverp.

3 'since seen' 1666
'seen since' 1692. 1701 1737. & sub.

4 Instead of 'insomuch' 1666 reads That I might in t
deceive myself; 1692 reads as this 170
So also 1737. & sub.

5 [to] not inserted
omitted in 1666.
Inserted in 1692. 1701. 1737. & sub.

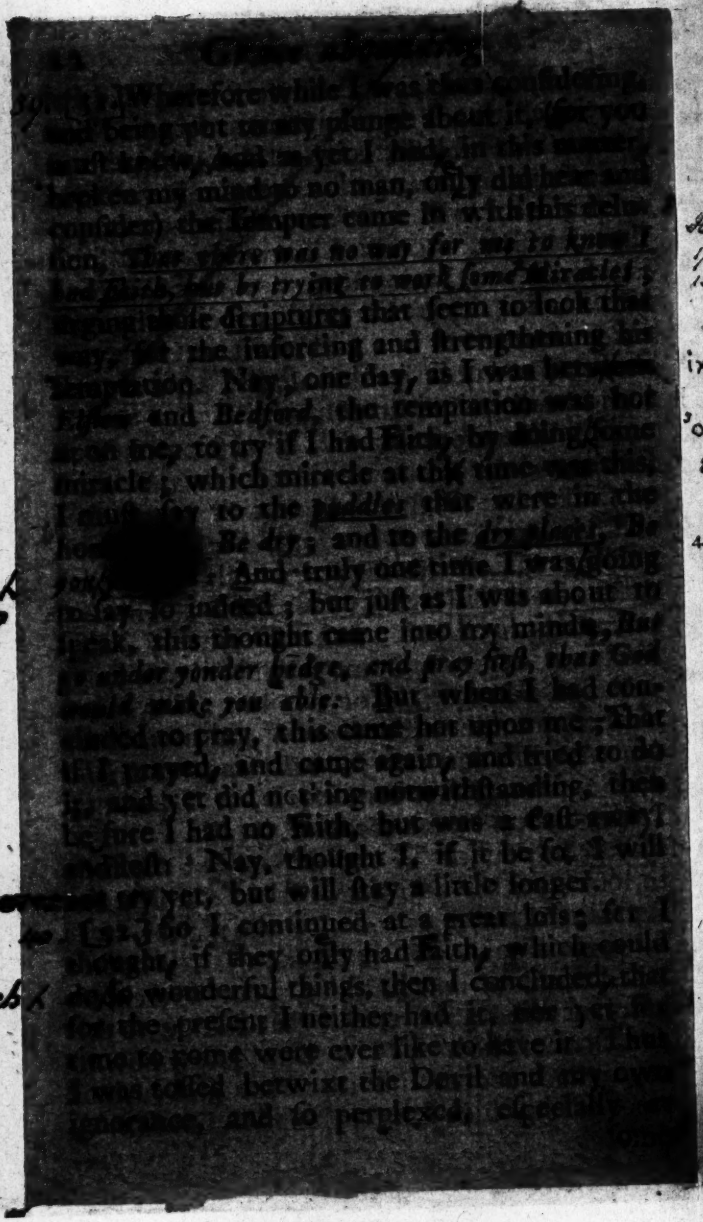
6 'saw at' 1692. 1701. 1737 & sub.

30. [48.] Now (said I, with myself, though I am convinced that I am an ignorant fool, and that I want those blessed gifts of knowledge and understanding that other people have; yet at venture I will conclude, I am not altogether faithless, though I know not what Faith is; for it was shewed me, and that too (as I have seen since) by Satan, That those who conclude themselves in a faithless state, have neither evil nor quiet in their souls; and I was loth to fall quite into despair.

37. [49.] Wherefore by this suggestion, I was for a while, made afraid to see my want of Faith; but God would not suffer me thus to undo and destroy my soul, but [illegible] spiritually against this my sad and [illegible] fusion, create still within me such suppositions, [insomuch] that I could not rest content, until I did now come to some certain knowledge whether I had *Faith*, or no; this always running in my mind, *But how if you want Faith indeed? But how can you tell you have Faith?* [And besides, I saw for certain, if I had not, I was sure to perish for ever.]

38. [50.] So that tho' I endeavoured at the first to look over the business of Faith, yet in a little time, I better considering the matter, was willing to put myself upon the trial, whether I had Faith, or no. But alas, poor Wretch! so ignorant and brutish was I, that I knew to do it, no more how to do it, than I know how to create and accomplish that rare and curious piece of Art, which I never yet saw, or conceived.

'good people' 1666. 1691.
'people' 1737. & subs.



that I

1666.
Ryland. Offor.

1692. that I
Lamb. 1701. 1737
Ryland Wisb.

5 nor

6 such I

'with his' 1692. 1701. 1737. Liverp.
'with this' 1666. 1876. Offor. 1905.

2 'some miracle;' 1666. 1692. Liverp.
'some Miracles' 1737. Ryland - Offor - 13th

'between' 1737 - Ryland & Sub.

3 'doing of some' 1666
'doing some' 1692. 1737. Ryland & Sub
'this time' Ryland. 1737. & Sub

4 'I was going' 1692 1737 Ryland & Sub.

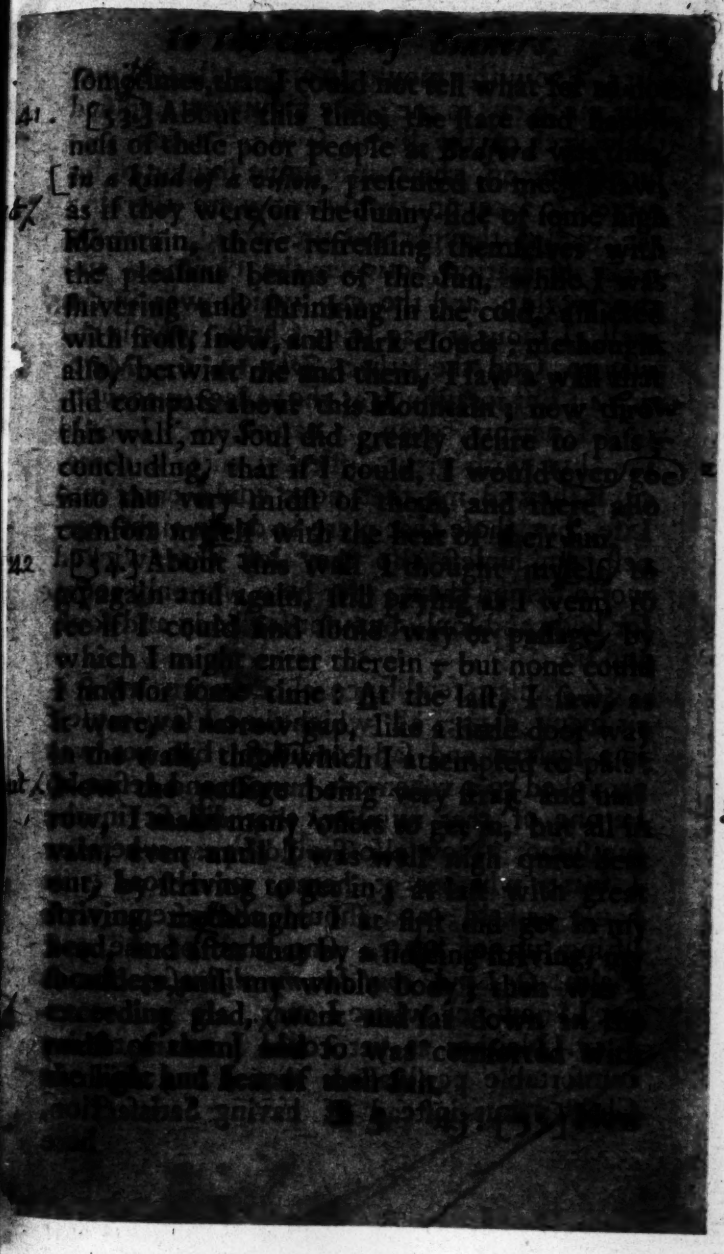
5 'not by' 1692. 1701. 1737. Ryland & Sub.

6 'do so' 1692. 1701. 1737. Ryland & Sub.

[ ] dele & insert . ' in a Dream or Vision represented to me : 1666
1692 is the same as this 1701 . 1737 & Sub.

3 'but' 1666 'Now' 1692 . 1701 . 1737 . & Subs
* query "efforts" - 1st edit .

4 'and went' 1666 . 1692 . 13th
'went' . 1701 . 1737 . Rejected . Efforts



ge-selon 1666. 1692. were on 1701. 1737. & subs
even 1666. 1692.
engo 1701. 1737. & subs

43 [125.] Now this Mountain and Wall of Life was thus made out to me; the Mountain signified the Church of the living God; the Sun that shone thereon, the comfortable shining of his merciful face on them that were therein; the wall I thought was the World, that did make separation between the Christians and the world; and the gap which was in this wall, I thought was Jesus Christ, who is the way to God the Father, John 14. 6. Matt. 7. 14. but forasmuch as the passage was very straight and narrow, even so narrow, that I could not, but with great difficulty enter in there, as it showed me, that none could enter into Life, but those that were in downright earnest, and unless also they left the wicked world behind them; (for here was guilty enough for Body and Soul, but not for Body and Soul and Sin.

44 [126.] This resemblance spoke exceeding much comfort unto me; for now I thought, should I meet with Death, the Pangs and Grim Looks of it, should not affright me, neither should I be stopped or hindered by them, in my way; for my way was to look beyond them all, through all, and to fix my Mind on Him that had Immortality on his Forehead. Then I saw in my Mind, that when Christian had got up to the Gate, there was written over it in Letters of Gold, Blessed are they that do his Commandments, that they may have right to the Tree of Life, and may enter in through the Gates into the City. Rev. 22. 14.

45 [127.] Then I saw in my Dream, that the Highway up which Christian went, was fenced on both sides with a Wall, and that Wall was called Salvation. Isa. 26. 1. Up this way therefore did burdened Christian run, but not without great difficulty, because of the load on his back. He ran thus till he came at a place somewhat ascending, and upon that place stood a Cross, and a little below in the bottom, a Sepulchre. So I saw in my Dream, that just as Christian came up with the Cross, his Burden loosed from off his Shoulders, and fell from off his Back, and began to tumble, and so continued to do, till it came to the mouth of the Sepulchre, where it fell in, and I saw it no more. Then was Christian glad and lightsome, and said with a merry heart, He hath given me rest by his sorrow, and life by his death. Then he stood still awhile to look and wonder; for it was very surprising to him, that the sight of the Cross should thus ease him of his Burden. He looked therefore, and looked again, even till the springs that were in his head, sent the waters down his cheeks. Zech. 12. 10. Now as he stood looking and weeping, behold three Shining Ones came to him and saluted him with, Peace be to thee. So the first said to him, Thy sins be forgiven thee, Mark 2. 5. the second stripped him of his Rags, and clothed him with Change of Raiment, Zech. 3. 4. the third also set a Mark on his Forehead, and gave him a Roll with a Seal upon it, which he bid him look on as he ran, and that he should give it in at the Celestial Gate: so they went their way. Then Christian gave three leaps for joy, and went on singing,

Word. 1666 1692
World 1701. 1737 & sub

'this wall' 1666 1692
'the wall' 1701. 1737. & sub.
references first named in - 1692. 1701. 1737 & sub.

'this wicked' 1666. 1692.
'that wicked' 1701. 1737. & sub.

'in the' 1692. 1701. 1737 & subs

'I should' 1666. 1692
'should I' 1701. 1737 & sub.
'would I' after 1805. 18th.

1 'at' omitt. 1701. 1737. & sub.

2 'also did' 1666. 1692.
'did also' 1701. 1737 & sub

here I began to find my soul to be assaulted with fresh doubts about my future happiness; especially with such as these, *Whether I was elected; but how if the day of grace should now be past and gone?*

46. [38.] By these two temptations I was very much afflicted and disquieted; sometimes by one, and sometimes by the other of them. And first, to speak of that about my predestinating my election, I found at this time, that though I was in a flame, to find the way to heaven and glory, and though nothing could beat me off from this, yet this question did so offend and discourage me, that I was, especially sometimes, as if the very strength of my body also had been taken away by the force and power thereof. This Scripture did also seem to me, to trample upon all my desires: *So it is neither in him that willeth, nor in him that runneth, but in God that sheweth mercy*, Rom. 9.

47. [39.] With this Scripture I could not tell what to do, for I evidently saw, unless that the great God, of his infinite grace and bounty, did voluntarily chosen me to be a vessel of mercy, though I should desire, and long, and labour until my heart did break, no power could come of it. Therefore this would [illegible] with me, *How can you tell but that God hath from eternity passed by many thousands, and why not you as well as others?*

48. Lord, thought I, what if I [illegible] not indeed. It may be you are not, said the [illegible] it may be so indeed, thought I. Why

Roman 1666. Oxf. Lond. Hal. 1692. 1701. 37. 13.

at k

d k

ill k

there had been you had as good leave off, and strive no further; for if indeed you should be reprobated and chosen of God, there is no talk of yours being saved; *For it is neither in him that willeth, nor in him that runneth, but in God that sheweth mercy.*

45. By these things I was driven to my wits end, not knowing what to say, or how to answer these temptations; (indeed, I little thought that Satan had thus assaulted me, but that rather it was my own prudence, thus to frame the question) for that the Elect only obtained eternal life; that I, without knowledge, and heartily close with all; but that neither I nor one of them, there lay the question.

50. 46. Thus, therefore, for several days, I was greatly assaulted and perplexed, and was often, when I have been walking, ready to sink where I went, with faintness in my mind. But one day, after I had been so many weeks exercised and cast down therewith, as I was now quite giving up the Ghost, of all my hopes of ever attaining life, that sentence fell with weight upon my spirit, *Look at the generations of old, and see; Did ever any trust in God, and were confounded?*

47. At which I was greatly enlightened, and inlarged in my soul; for thus at that time it was expounded to me. Begin at the beginning of Genesis, and read to the end of the Revelations, and see if you can find that any that trusted in the Lord were ever any [illegible]

1 'all' omitted 1692. 1701 & sub.
2 'obtained' 1701. 1737. & sub

3 'enlightened,' 1701. 1737. & sub.

4 'ever any that trusted' 1701. 1737. & sub.

A 'of-times' 1737. 'oft-times' Ryland & Subs.
'dt times' 1666. 1692. 'of-times' 1701.

was Confounded. So coming home, I presently went to my Bible, to see if I could find that saying, not doubting but to find it presently, for it was so fresh, and wrought such strength and comfort on my spirit, that it was as if it talked with me.

52. [64.] Well, I looked, but I found it not: only it abode upon me: then I and some of this good man, and then another, &c. knew where it was, but they knew not the place: At this I wonder'd, that such a sentence should so suddenly, and with such comfort, and strength seize, and abide upon my heart, and yet that none could find it: for I doubted not but it was in holy Scripture.

53. [65.] Thus I continued above a year, and could not find the place; but at last, casting my eye upon the *Apocrypha* Books, I found it in *Ecclesiasticus* [*Eccles.* 2. 10.] This at the first did somewhat daunt me; but because by this time I had got more experience of the love and kindness of God, it troubled me the less; especially when I considered, that though it was not in those Texts that were Canonical, yet for all that, as this Sentence was the sum and substance of many of the promises, it was my duty to take the comfort of it; and I bless God for that word, for it was of good to me; that word hath many times shined before my face.

54. [66.] After this, that other sentence did with strength upon me, *But how if this Christ should not be for me, and good?* How if

'was' 1737. & sub.
'my Eye upon' 1701. 1737. & sub.
'of God to me' 1666. 1692.
'of good to me' 1737. & sub.

have over-flood the time of mercy? Now I remember that one day, as I was walking into the Country, I was much in the thoughts of this, *But how if the day of grace be past?* And to aggravate my trouble, the Tempter presented to my mind those good people of *Bedford*, and suggested that unto me, That these being converted already, they were all that God would save in those Parts; and that I came too late, for these had got the blessing before I came.

57. [267.] Now was I in great distress, thinking in very deed, that this might well be so; wherefore I went up and down bemoaning my sad condition; counting myself far worse, than a thousand fools, for standing off thus long, and spending so many years in sin as I have done; still crying out, oh, that I had striven sooner! oh, that I had turned seven years ago! It made me also angry with my self, to think that I should have no more wit, but still drive away my time, till my soul and heaven were lost.

58. [268.] But when I had been long vexed with this fear, and was fitted able to take one step more, fall about the same place where I received my other encouragement, these words broke in upon my mind, *Compel them to come in, that my house may be filled, and yet there is room*, Luke 14. 22, 23. These words, but especially them, *And yet there is room*, were sweet words to me; for truly, I thought that by these I saw, that there was place enough in Heaven

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1 'visite' 1666. 1692
'in' 1701. 1737. & subs.

2 'I saw there' 1701. 1737. Liverp. Offor. 13th
'I saw that there' 1666. 1692. Ryland.

It is worthy of notice, that this excellent reference to the law as typical, is argued admirably in the Pilgrims Progress. (this note belongs to page 30)

all this severe experience had its sanctifying effects in her life which may be seen in all Bunyans works— as in his commentary on Genesis C. 8. v. 14. Noah shut up the Ark, during the storm without a Dove note that our living under the rage of the enemy, doth not argue that we are therefore forgotten of God "he remembereth us in our low estate" even when tossed to and fro in a flood of temptations.

3 'then' omitted in 1692. 1701. 1737. & sub.

So far as the lines are marked with an inverted comma they are not in the first edition 1666.

Heaven for me; and moreover, that when the Lord Jesus did speak these words, he then did think of me; and that he knowing that the time would come that I should be afflicted with fear, that there was no place left for me in his bosome, did before speak this word, and leave it upon record, that I might find help thereby against this vile temptation. This I then verily believed.

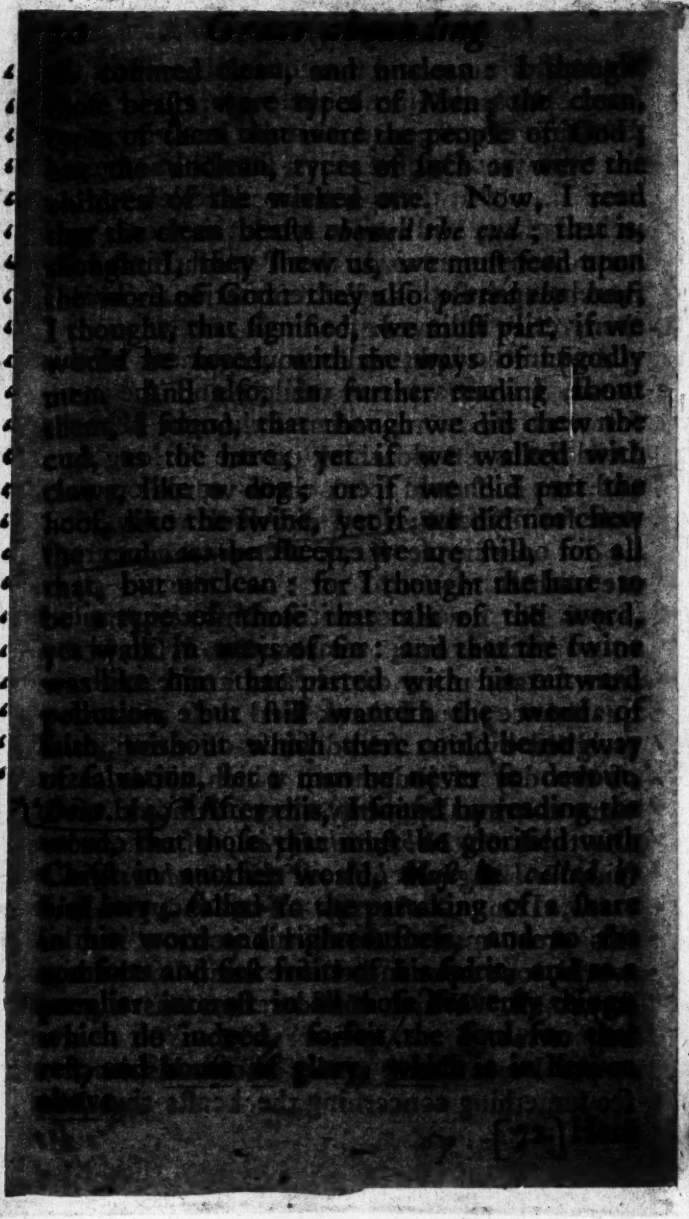
[69.] In the light and encouragement of this word, I went a pretty while; and the comfort was the more, when I thought that the Lord Jesus should think on me so long ago, and that he should speak these words on purpose for my sake; for I did think verily, that he did on purpose speak them to encourage me withall.

70. But I was not without my temptations to go back again; temptations I say, both from Satan, mine own heart, and carnal acquaintance; but I thank God these were not weighed by that found sense of death, and of the day of judgment, which abode, and were continually in my view. I should sometimes also think on *Nebuchadnezzar*, of whom we read, *He had given him all the kingdoms of the earth*, Dan. 5. 18, 19. Yet, thought I, if this great man had all his portion in this world, one hour in hell-fire would make him forget all. Which consideration was a great help to me.

I was almost made [illegible] about this time to see something concerning the beasts that [illegible]

for

knowing the times' 1666. 1692. 'that' added 1737.
not in 1666. but in 1692 † sub.
† sub.



50

' fore-fit /

' Printed in error 'forfeit' in 1701 & altered to 'fore-fit' in the 13th and in Offor 1805.

59. [72.] Here again was a very great [illegible] not knowing what to do, fearing I was [illegible] called, [illegible] thought I, if I be not called, what then can of me come? [Now but they who are effectually called, inherit the kingdom of heaven.] But oh! how I now loved those words that spake of a *Calling*! [called] as when the Lord said to one, *Follow me*, and to another, *Come after me*! [And oh, thought I, that he would say so to me too!] how gladly would I run after him!

60. [73.] I cannot now expect with what longings and breathings in my soul, I cried to Christ to call me. Thus I continued for a time, all on a flame to be converted to Jesus Christ; and did also see at that day, such glory in a converted state, that I could not be contented without a share therein. Could! Could it have been gotten for Gold, what could I have given for it! Had I had a whole world, it had all gone ten thousand times over, for this, that my Soul might have been in a converted state.

61. [74.] How lovely now was every one in my eyes, that I thought to be converted, men and women? They shone, they walked like a people that carried the broad seal of Heaven about them. Oh! I saw the lot was fallen to them in pleasant places, and they had a goodly heritage. [*Psalm* 16.] But that which made me fool, was that of Christ, in *Mark*, *He went up into a Mountain, and called to him whom he would, and they came unto him*, Mark 3. 13.

62. [75.] This

Inserted in 'breathings' reference inserted

1692 & sub.
1692. 1701. & sub.
1692 & sub.

63. [74.] This Scripture made me faint and fear, for I kindled fire in my soul. That which made me fear, was, lest I left Christ, should have no-thing to say for his called *whom he would*. But Oh! the glory that I saw in that condition, did still so engage my heart, that I could seldome read of any that Christ did call, but I presently wished, *Would I had been as them! would I had been born Peter! would I had been born John! or would I had been in, and had heard him when he called them, how would I have cried, O Lord, call me also! but, oh! I feared he would not call me.*

64. [75.] And truly, the Lord let me go thus many months together, and shewed me nothing either that I was already, or should be called hereafter: But at last, after much time spent, and many groans to God, that I might be made partaker of the holy and heavenly calling; that word came in upon me, *I will cleanse their blood that I have not cleansed, for the Lord dwelleth in Zion*, Joel 3. 21. These words I thought were sent to encourage me to wait still upon God; and signified unto me, that if I were not already, yet time might come, I might be in truth converted into Christ.

65. [76.] About this time I began to break my mind to those poor people in *Bedford*, and to tell them my condition; which when they had heard, they told Mr. *Gifford* of me, who himself also took occasion to talk with me

Roman Lic. offic. 1666. Rylands Stat 1692 1737. 13th

~~1 'and' inserted 1701. 1737. & subs~~

~~2 'the Premises' 1701 ^1737 & subs.~~

~~3 'soon as' 1701. 1737 & subs. exc. 13th~~

~~4 'that lay' 1692. 1701. 1737. & subs~~

~~5 'the Child' 1692. 1701. 1737 & subs~~

~~This section is not in ( ) 1692 & subs~~

~~6 The references are noted 1692 1701 & subs~~

~~7 'sometimes' omitt in 1692.~~

~~'sometimes' 1701 ^1737 & subs~~

all belong to p 34.

1 'well' inserted 1692. 1701. 1737 & sub.

2 'but from' 1666. 1692.
'from' 1737. Ryland. & subs.

3 'their souls' 1692. 1701. 1737 & subs.

4 'for wickedness' omitted 1692. 1701. 1737 & subs.

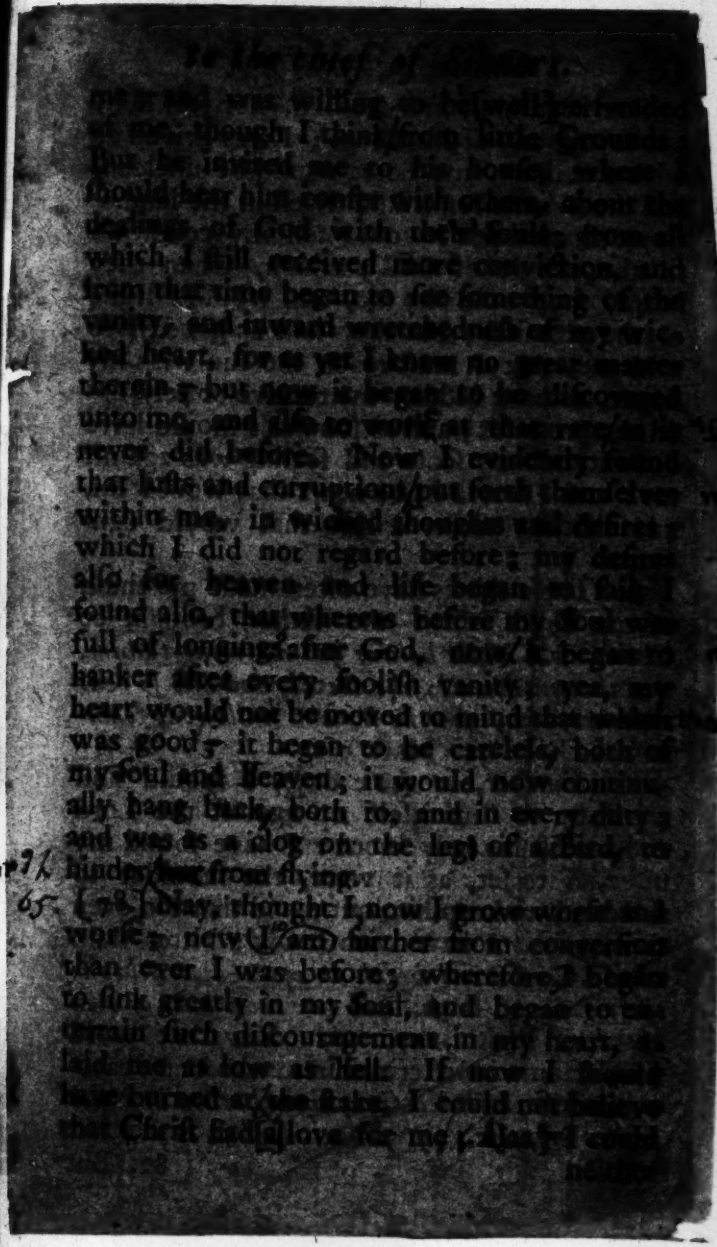
5 'would strongly' omitted 1692. 1701. 1737 &

6 'longing' 1692. 1701. 1737 & sub.
7 'Now it' 1692. 1701. 1737. & sub. ex Effm.
8 'that which' 1701. 1737 & sub.

9 'hinder me' 1692. 1701. 1737. & subs.
'hinder him' Effm. 1705.

10 'I am' 1692. 1701. 1737. & subs

11 'the stake' 1692. 1701. 1737. & sub.
12 'had a Love' 1701. 1737 & subs.
'had had a love' Liverp. 1806



66

67

68

[66.] sometimes I would tell my experience to the people of God; which, when they heard, they would pity me, and would tell me of the promises, saying they had as good have none, that I must look thereon with my hands, as have either receive or rely upon the promise [and so indeed I should have done] if all my fears and feeling was against me. I knew I had a heart that would sin, and [that] lay under a law that would condemn.

[67.] These things have often made me think of the child which the father brought to Christ. Who while he was yet a coming to him, was thrown down by the Devil, and also so rent and torn [by him, that he lay and wallowed] foaming. Luke 9. 42. Mark 9 20.

[68.] Further, in these days I should find my heart to shut itself up against the Lord, and against his holy Word: I have found my unbelief to set, as it were, the shoulder to the door, to keep him out; and that too even then, when I have with many a bitter sigh cried, *Good Lord break it open. Lord break the gates of brass, and cut the bars of iron asunder.* [Psalm 107. 16.] Yea that I would would fain once create in my heart a reasonable pause, if indeed then, though then [I] knew not [what].

69. [...]

' 'and' inserted 1701. 1737 & subs.

'the Pyramides' 1701. 1737 & subs

'soon as' 1701. 1737 & subs ex 18th.

'that lay' . 1692. 1701 & subs

'the Child' 1692 & subs,

) not in parentheses 1692 & subs

References noted 1692 & subs

'sometimes' 1701 & subs
(and in 1692)

3 The first edition 1666 has 'and as there' evidently a typographical error for 'and was there' in the form it appears in 1692. but in 1701. 1797 it has been printed 'and was as there'.

""" So far as the lines are marked with inverted commas, it is not in the first edition.

[redacted]

1692. 701.
1692. 170.

1 'much troubled' 1701. 1737. & sub.

2 'Sight and Sense' 1701. 1737 & sub.

3 than Trouble' 1701. 1737. & sub.

4 'should I' 1701. 1737. & sub. exc. Offor 1805

5 ^ of Sin' into 1701. ^ 1737. & sub.

6 'by the Blood' 1701. ^ 1737. & sub.

7 'and the' 1701. 1737. & sub.

8 'no Redemptem' 1701. 1737. & sub.

9 'then they' omitd 1701. 1737. & sub.

10 but they seeking ^
'yet seeking' 1692.

12 and therefore ^
'Now having' 1692. 1701. 1737 & sub.

'yet feeling' 1701 & sub.

And though I was [illegible] troubled, and tossed, and afflicted, with the fight and fense and terror of my own wickedness, yet I was afraid to let this fight and fense go quite off my mind, for I found, that unless guilt of conscience was taken off the right way, that is, by the Blood of Christ, a man grew rather worse for the loss of his trouble of mind, than [illegible] trouble. Wherefore, if my guilt lay hard upon me, then (though I cry that the Blood of Christ might take it off. And if it was going off without it (for the fense of sin would be sometimes as if it would die, and go quite away) then I would also strive to fetch it upon my heart again, by bringing the punishment of sin into hell-fire upon my Spirit; and then cry, *Lord, let it not go off my heart, but the right way, [by the Blood of Christ, and [the application of thy mercy through him to my soul*; for that Scripture [did] lay much upon me, *Without shedding of Blood there is no Redemption*, Heb. 9.22. And that which made me the more afraid of this, was, because I had seen some, who, though when they were under Wounds of Conscience, would cry and pray, [yet finding either present Ease for their trouble, things pardon for their sin, cared not how they lost their guilt to their account out of their mind; [illegible] for it was the wrong way; it was not [illegible] but they grew harder and harder, and more wicked after their trouble. This made me afraid, and made my cry

thus l

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better l

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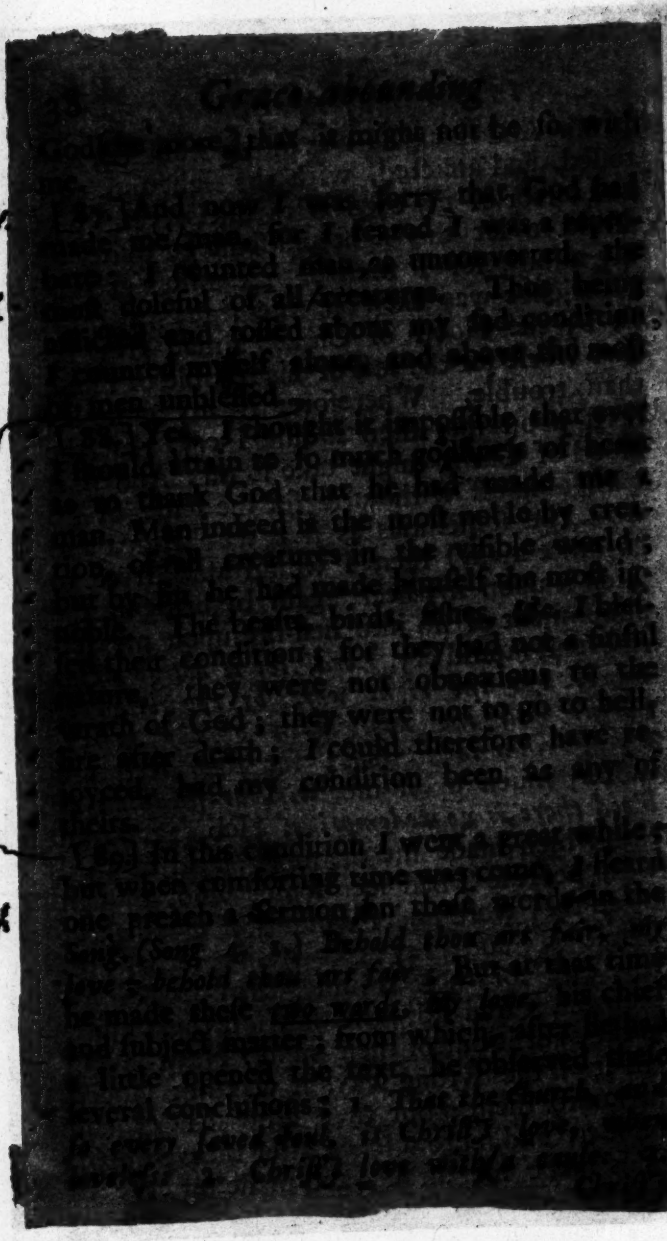
Remission l

1737.

n they?

cease from

l



1 'the more,' added 1692 - 1701 - 1737. & sub.

~~'hastest by' 1692.~~

'me Man,' 1701. 1737 & sub. except Liverpool 1806.

2 'of all creatures' 1701. 1737 & sub.

& 'godliness' 1701. & Sub.

Those lyics marked with "" not in the first edition 1666.
they are in the edit of 1692. as No 09.

1 'which hath been' 1701. 1737 & sub.

2 'hated by' 1692.

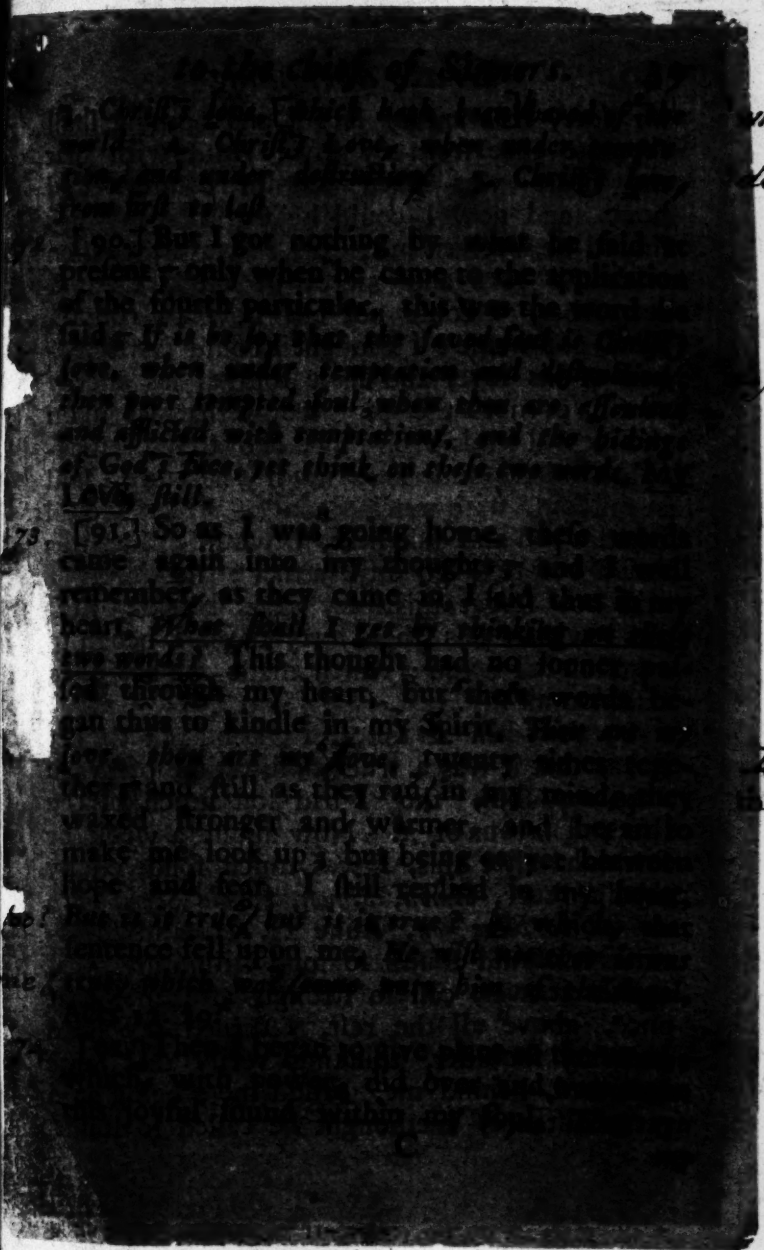
3 'destruction' 1701. 1737. & sub.
4. 'distraction' Liverpool 1006

4 'destructions' 1701. 1737. & sub.
'distraction' Liverpool 1006

5 'the words' 1692. 1701.
'these words' 1737. & sub. 'these two words'
6 'my Dove' 1692. 1701. 1737. & sub. ex 13th.
7 'ran in' 1692. 1701. 1737 & sub.

8 'Babis it true' 1692. 1701. 1737 & sub.

9 'was come' 1701. 1737. & sub. exc. 13th
'had come' Liverpool 1006.



[91.] So as I was going home, these
came again into my thoughts; and I
remember, as they came in, I said thus in my
heart, *What shall I get by thinking on*
these words? This thought had no sooner
fled through my heart, but these words
began thus to kindle in my Spirit, *These are*
lives, these are my lives, twenty times
together; and still as they run in my mind,
they waxed stronger and warmer, and did
make me look up; but being assaulted by
fear and fear, I still reckoned it was
not for me, but for others. But
at length this sentence fell upon me, *He will*

there are only 26 verses in Acts xii yet both that of 1701
& Ebbson's edition of Bunyan's Works folio 1737 - speak
verse 29 and 'was done' instead of 'was done'

my sins, they are my own; and nothing shall
separate them from my love, and with that
my heart was filled full of comfort and
hope, and now I could believe that my sins
should be forgiven me; Yea, I was now taken
with the love and mercy of God, that, I
remember, I could not tell how to contain
till I got home: I thought I could have told
all the world of his love, and have told of his mercy
to me, even to the very crows that sat upon
the plow'd lands before me, had they been ca-
pable to have understood me. Wherefore I said
in my soul, with much gladness, Well, I would
I had a pen and ink here, I would write this
down before I go any further; for surely I
will not forget this forty years hence. But,
alas! within less than forty days I began to
question all again; which made me begin to
question all still.

[92.] Yet still at times, I was helped to be-
lieve, that it was a true manifestation of grace
unto my Soul, that I had left much of the
life and savour of it. Now about a week or
fortnight after this, I was much followed by
this Scripture, *Simon, Simon, behold, Satan hath
desired to have you*, Luke 22. 31. and some-
times it would sound so loud within me, yea,
as it were, call to me strongly after me, that
above all the rest, I turned mine eyes
over my shoulder, thinking verily that
some had, behind me, called me; being
great affraid, I thought he called to

manifestation
ugh

4 were

4 'it were' 1692. 1737. Bunb. exc. Offor. 1853 Wh
1 13 1

came into my minde. Now was' in 1692 the last
uniform with this of 1701. & sub.

Those lines marked with inverted commas
are not in the first edition.

This section 74 ends in the first edition with
the word 'distance'
the remaining words are corrected by 1692.

The lines marked with inverted commas
are not in the first edition
they are omitted by 1692.

1 mine Ears; 1737.

2 'only I should muse and wonder' 1692. 1701
1737. & dublin

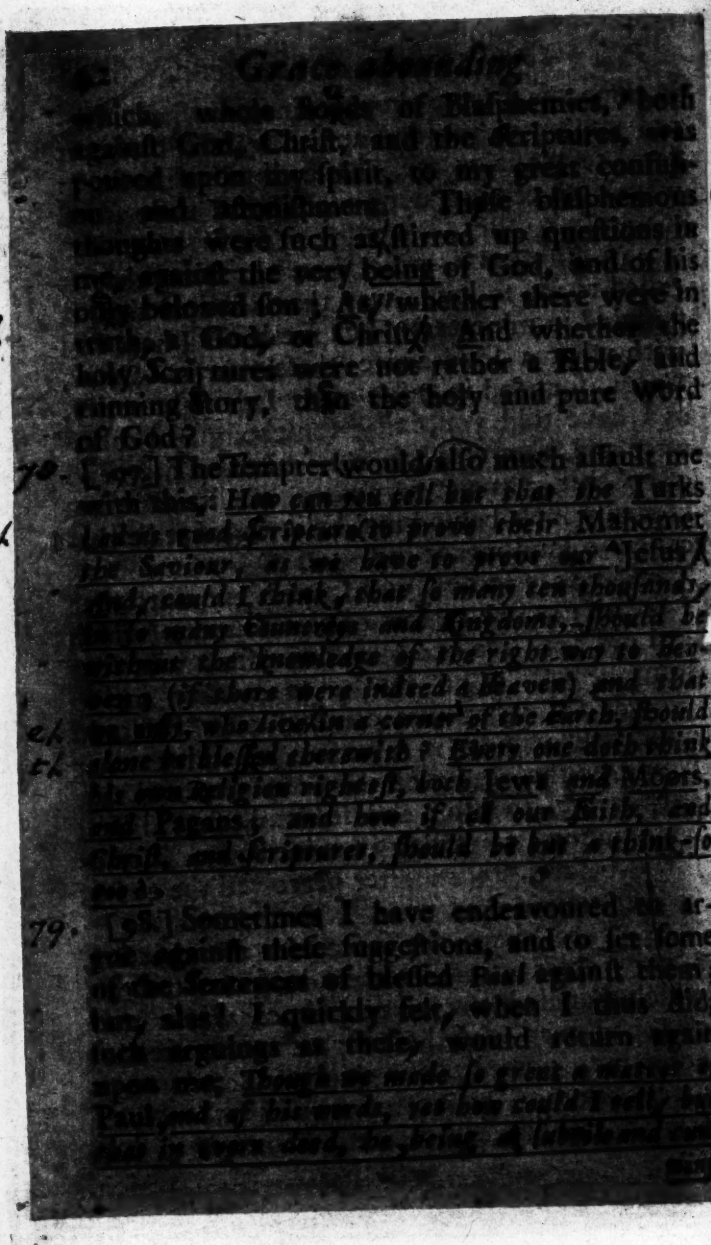
3 'of this' 1701. 1737. Offor 1005. 13th.

'it came, as I have thought since, to have fit-
'red me up to prayer, and to watchfulness; it
'came to acquaint me, that a cloud and a storm
'was down coming upon me; but I understood
'it not.

'94. Also, as I remember, that time that he
'called to me so loud, was the last time that it
'sounded in mine ears; but methinks I hear still
'with what a loud voice these words, *Simon*,
'*Simon*, sounded in mine ears. I thought verily,
'as I have told you, that somebody had called
'after me, that was half a Mile behind me: And
'altho' that was not my Name, yet it made me
'suddenly look behind me, believing that he that
'called so loud meant me.

[95.] But so foolish was I, and ignorant, that
I knew not the reason of this sound; (which
as I did both see and feel soon after, was sent
from heaven as an alarm, to awaken me to
provide for what was coming) only I should
muse, and wonder in my mind, to think what
should be the reason of this Scripture, and that
at this rate, so often and so loud, should still
be sounding and ringing in mine ears. But, as
I said before, I soon after perceived the end of
God therein.

[96.] For, about the space of a month after,
a very great storm came down upon me,
which handled me twenty times worse than
all I had met with before; it came pouring
upon me, now by one piece, then by another;
here first all my comfort was taken from
me, then darkness seized upon me; after



[79.] Sometimes I have endeavoured to argue against these suggestions, and (so far some of the Sentences of blessed Paul against them) have also: I quickly felt, when I thus did, such arguings as these, would return again upon me. Though we make so great a matter of Paul and of his words, yet how could I tell but that he might be deceived, he being a fallible and sinful man?

[80.] The Tempter would also much assault me with this; How can you tell but that the Turks had as good Scripture to prove their Mahomet the Saviour, as we have to prove our Jesus is? And could I think, that so many ten thousands, yea many Countries and Kingdoms, should be without the knowledge of the right way to Heaven (if there were indeed a Heaven) and that we only, who live in a corner of the Earth, should alone be blessed therewith? Every one doth think his own Religion right, both Jews and Moors, and Pagans; and how if all our Faith, and Christ, and Scriptures, should be but a think-so and a no?

1 'also' omitted in 1692. 1737. & subs.
2 'or no' omitted 1692. 1737. & subs.

4 "our Jesus?" 1701. 1737 & sub.

3 "live in" 1692. 1701. 1737. & sub.

× 3 'to embrace me' 1701. 1737. & sub. exc. Liverpool

4. 'against God' 1701. 1737. & sub.

5 'magnifying God' 1701. 1737 & sub.

ning man, might give himself up to discourse with strong delusions; and also take that pains and travel, to undo and destroy his fellows.

90. [99.] These suggestions (with many others which at this time I may not, nor dare not utter, neither by word or pen) did make such a seizure upon my spirit, and did so pressingly weigh my heart, both with their number, continuance, and fiery force, that I felt as if there were nothing else but these tormenting to night within me; and as though indeed, there could be room for nothing else: and also concluded, that God had, in very wrath to my soul, given me up to them, to be carried away with them, as with a mighty whirlwind.

91. [100.] Only by the distate that they gave unto my spirit, *I felt there was something in me that refused to embrace them.* But this consideration I then only had, when God gave me leave to swallow my spittle: otherwise the noise, and strength, and force of the temptations would drown and overflow; and as it were bury all such thoughts, or the remembrance of any such thing. While I was in this temptation, I should find often my mind suddenly put upon it, to curse and swear, or to speak some grievous thing against God, or Christ his Son, and of the scriptures.

92. [101.] Now I thought surely I am possessed of the Devil; At other times, again I thought I should be bereft of my wits; for instead of lauding and magnifying God the Lord with the

others, if I have but heard him spoken of, presently some most horrible blasphemous thought or other would bolt out of my heart against him; so that whether I did think that God was, or again did think there was no such thing; no love, nor peace, nor gracious disposition could I feel within me.

83. [202.] These things did sink me into very deep despair; for I concluded, that such things could not possibly be found amongst them that loved God. I often, when these temptations had been with force upon me, did compare myself to the case of such a Child, whom some Gypsie hath by force took up in her arms, and is carrying from friend and Country; kick sometimes she did, and also scream, and cry; but yet I was bound in the wings of the temptation, and the wind would carry me away. I thought also of Saul, and of the evil spirit that did possess him; and did greatly fear that my condition was the same with that of his. [1 Sam. 16. 14.]

84. [203.] In these days, when I have heard others talk of what, was the sin against the Holy Ghost, then would the Tempter so provoke me to desire to sin that sin, that I was as if I could not, must not, neither should be quiet, unless I had committed it; now no sin would serve but that: as if it were to be committed by speaking such a word. Then I have been as if my mouth would have spoken that word, whether I would or no; and in so strong a measure was this temptation upon

1 'there was' 1692. 1701. 1737. & sub. exc. 13th which has 'there were'

2 'to the case' 1692. 1701 1737. & sub.
3 under her apron L 1666.
'in her arms' 1692. 1701. 1737. & sub.
4 scream L 'shreik' 1692. 1701. 1737. & sub.
5 'was bound' 1692. 1701. 1737. & sub.

quotation inserted 1692. 1701. 1737. & sub. exc. Offrs. 1806.

'committed it' 1692. 1701. 1737. & sub.

1 'my Hands' 1701. 1737. & subs

2 'Now again I beheld' 1692. 1701. 1737 &

3 'of a Dog' 1692. 1701. 1737 & subs
5 'Weight of' 1692. 1701. 1737 & subs

6 'did also' 1701. 1737. & subs

The lines marked with inverted commas are not in the first edition.
Thus in 1692 & subs

on me, that often I have been ready to clap my hands under my chin, to hold my mouth from opening; and to that end also I have had thoughts at other times, to leap with my head downward, into some muckhill-hole or other, to keep my mouth from speaking.

[168.] Now again, I beheld the condition of the dog and Toad, and counted the estate of every thing that God had made, far better than this dreadful state of mine, and such as my companions was; yea, gladly would I have been in the condition of a dog or horse, for I knew they had no souls to perish under the everlasting wrath of God for sin, as mine was like to do. Nay, and though I saw this, felt this, and was broken to pieces with it; yet that which added to my sorrow, was, that I could not find that with all my soul I did desire deliverance. That Scripture did stick in my soul, in the midst of these distractions. *The wicked are like the troubled sea, which cannot rest; whose waters cast up mire and dirt. There is no peace to the wicked, saith my God.* Isa. 57. 20, 21.

[169.] And now my heart was, as I said, exceeding hard; if I would have given a thousand pounds for a tear, I could not shed one, no nor sometimes scarce desire to shed one. I was much dejected, to think that this would be my Lot. I saw some could mourn and lament their sin; and others again, could rejoice, and bless God for Christ, and others again could quietly talk of, and with gladness,

him, when seen in its colours, and when appearing in its own shapes and hue, frighteth all mortals out of their wits from God; and of [illegible] keep them Not able rest of the world Murderers and Publicans [illegible]

remember the word of God, while I only
was in the form or report. This much
frighted me, I thought my condition was alone,
I should therefore much bewail my hard hap,
but get out of, or get rid of, these things, I
could not.

206. [166.] While this temptation lasted, which
was about a year, I could attend upon some
of the ordinances of God, but with fore and
great affliction; Yea, then was I most distrest
with blasphemies. If I had been hearing
the Word, then ungodliness, blasphemies, and
despair, would hold me: Or here, if I
have been reading, then sometimes I had sud-
den thoughts to question all I read; sometimes
again, my mind would be so strangely snatched
away, and possessed with other things, that I
have scarce known, nor regarded, not remem-
bered so much as one sentence that but now I
have read.

207. [167.] In prayer also, I have been greatly
troubled at this time; sometimes I have
thought to have left him behind me, pull my
cloaths: He would be also continually at the
[illegible] of prayer, to have done, break off
make haste, you have prayed enough, and pray
no longer; still drawing my mind away. Some-
times also he would cast in such wicked
thoughts as these; that I must pray to him;
for him; I have thought sometimes of that,
Fall down, &c. If thou wilt fall down and wor-
ship me, [Mat. 4. 9.]

208. [168.] Also

† Alas! who knows the many straits, and as I may say, hard
blasts of weather, I mean the cold blasts of hell, with which
the soul is assaulted, before it receiving of grace, and to
be united with Jesus Christ. Paradise Parkinson 1st ed. 1629.

'If I had' 1701. 1737 - Offor 1806. Liverpool 1906
13th

'me Captive' 1692,

'me a Captive' 1701. 1737 & sub.

3
4 I should see the Devil, nay, thought I

ese words are omitted in 1692. 1701. 1737. & sub.

4 'in time' 1692. 1701. 1737 & sub.

Quotation not noted in 1666. nor in Offor 18

en put Mat. 2.9 in 1692: 1701. 1737.

orrected in Ryland & 13th ~ Liverpool 1906.

sense without this line.

1 c 'he would also'. 1701. 1737. & sub.

X 2 c 'of this Gospel' 1692. 1701
correct in 1737 & Ryland 'of his Gospel' & Offor. 1806
& Liverpool 1806 13 E

✓ 3 c 'Alas, poor soul' 1692. 1701. & sub.

88. [108.] Alas, when because I have had wandering thoughts in the time of my duties, I have laboured to compose my mind, and fix it upon God; then with great violence the Tempter laboured to distract me, and to confound me; and to turn away my mind from preferring to my heart, and fancy, the forms of a Bush, a Bull, a Beast, or the like, as if I should pray to these? To these (he would also) for sometimes (especially) to hold my mind, that I was as if I could think of nothing else, or pray to nothing else but to these, or such as they.

89. [109.] Yet at times I should have some strong and heart-affecting apprehensions of God, and the reality of the truth of this gospel. But, Oh! how would my heart, at such times, put forth itself with unutterable groanings! My whole soul was then in every word; I should cry with pangs after God, that he would be merciful unto me: But then I should be daunted again with such objections as these; I should think that God did mock at these my prayers, saying, and that in the audience of the holy Angels, This poor [illegible] wretch doth bawler after me, as if I had [illegible] to do with no mercy, but to believe it as [illegible] her. Alas, poor soul! How art thou deceived! It is not for such as thee to have favour with the Lord.

90. [110.] Then hath the Tempter come upon me also with such discouragements as these: You are not for mercy, for I [illegible]

Statics 1692 101.

Roman Rylands Offer.

Statics. 1692 101.

Roman. Rylands. Offer.

this frame shall not last always. Many have been as low as you for a season, but I have comforted their soul (and with mine, such and such who were fallen off, would be set before mine eyes.) Then I should be afraid that I should do so too: But thought I, I am glad this comes into my mind; Well, I will watch and take what heed I can. Thou say'st, thou shalt be too hard for me; I will tell thee, by degrees, by little and little, I do love, I think, though I be seven years in coming to it. If I can do it at last. Continual rocking will lull a crying Child asleep: I will cry as close, but I will have my end accomplished. Though you be burning hot at present, yet I can pull you from this fire, I shall have you cold before it be long.

These things brought me into great straits; for as I at present could not find my heart for present death, so I thought to live long, would make me yet more unfit; for time would make me forget all, and wear from the remembrance of the evil of sin, the wrath of Heaven, and the need I had of the Blood of Christ to wash me, both out of mind and thought: But I thank Christ Jesus, these things did not at present make me cease crying, but rather did put me more upon it, (like her who was with the Adulterer, Deut. 22. 24.) in which days, that was a good word to me, after I had suffered these things a while, I was persuaded, that neither [illegible] nor death, nor life, &c. shall separate

heed h

if h

same section continued.

gh

5 l

'a spirt' 1666. 'a spurt' 1692

'a spirit' 1701. 1737. & sub. exc. Liverpool 1806 which has 'a white'

'and with this' 1692. 1701. 1737 & sub

'would be set' 1692. 1701. 1737. & sub.

4. 'what care I can.' 1701. 1737. & sub.

5 'get I can' 1692. 1701. 1737. & sub.

7 goeotes as v. 26. 1692. 1701. 1737 & sub

8 'neither heights, nor depth, death, nor life, &c.
1692. & so in 13th

'neither heighth, nor death, nor life, &c 1701
1737. & sub. exc. Liverp. which has
'neither height, nor depth, nor life, &c.

Correct +

2 'done as evil' 1692. 1701. 1737 & Sub.

3 'We shall cry' 1701. 1737 & sub exc Offor 1805

4 'and shall return' 1701. 1737. & sub.

5. Quoted in error v 12. 1692. 1701 & sub. exc. Rylands & Liverpool 1820.
Quotation not noted in Offor 1805.

6 'I remember that one day' 1692. 1701 & sub

7 'have I to say' 1701. 13th.

9 Quoted in error v 13. 1701. 1737. 13th.
quotation not noted Offor. 1805.

10 'these words were' 1692. 1701. 1737. & sub.

as from the love of God, which is in Christ Jesus, Rom. 8. 38, 39. And now I hoped long life should not destroy me, nor make me miss of Heaven.

91. [112.] Yea I had some supports in this consideration, though they were then all questioned by me; That in Jer. 31. 18. the first, was something to me; and so was the consideration of verse 31. of that chapter, that though we have spoken and done (as) evil things as we could, yet we shall cry unto God, *My Father, thou art the guide of my youth*, and shall return unto him.

92. [113.] I had also once a sweet glance from that in 2 Cor. 5. 21. *For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.* I remember (that) one day, as I was sitting in a Neighbour's house, and there very sad at the consideration of my many blasphemies, and as I was saying in my mind, *What ground have I to believe that I who have been so vile and abominable, should ever inherit eternal life?* That word came suddenly upon me, *What shall we say to these things? If God be for us, who can be against us?* Rom. 8. 31. That also was an help unto me, *Because I live, ye shall live also* John 14. 19. But these words were but hors-touches, and short visits, that very seldom when present; only they helped me [illegible] Peter's sheet, a vision never enough to be had in remembrance Acts 10. 16.

93. [114.]

94. [114] But afterwards the Lord did more fully and graciously discover himself unto me, and indeed did quite, not only deliver me from the guilt that by these things was laid upon my conscience, but also from the very filth thereof; for the temptation was removed, and I was put into my right mind again, as other Christians were.

94. [115.] I remember that one day, as I was travelling into the Country, and musing on the wickedness and blasphemy of my heart, and considering the enmity that was in me to God, that Scripture came into my mind, *He hath made peace by the blood of his cross*, Col. 1. 20. By which I was made to see, both again, and again, that day, that God and my soul were friends by this blood; yea, I saw that the justice of God, and my sinful soul, could embrace and kiss each other, through his blood. This was a good day to me; I hope I shall not ever forget it.

95. [116.] At another time, as I was by the fire in my house, and musing on my wicked-ness, the Lord made that also a precious word unto me, *Forasmuch then as children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the Devil; and deliver them who through fear of death, were all their life subject to bondage*, Heb. 2. 14, 15. I thought that the glory of these words was then so weighty on me, that I was loth once and

† Admirably does Bunyan argue that in his controversy with [illegible] on the doctrine of justification (p. 76) "Christ is called a Lord for [illegible] he lords it over Death and Sin and the devil and hell for us. [illegible] reign and Lord it at all times over all those that seek to separate [illegible] from the presence and glory of God. When he was in the combat [illegible] the devils - the curse and death, upon the cross, he even in [illegible]

1 'considering the enmity' 1701. 1737. 4 dub.
2 'cams in my' 1701 1737 4 dub exc Effor 1005 & 13th

3 'both again and again, that day,' 1692. 1701. 1737 4 dub.

4 'I shall never' 1701 1737 4 dub.
5 'as I dale' 1701. 1737. Effor 1005. 13th

6 'as children' 1701. 1737. Effor 1005. 13th
7 'of the flesh' 1701. 1737. 13th

8 'Life subject' 1692. 1701. 1737. 4 dub.

1 { 'those hard and unsound Lests,' Offor. 1705.
{ 'those false and unsound Tests' 1692. 'false and' omit 1737. & sub.

2 take and make to our Souls; & omit 1692. 1701 & sub.

3 'He would bid us' 1692. 1701. 1737. & sub.

4 'or any other' 1692. 1701. 1737. & sub.

5 'but cry' 1701. 1737. & sub.

6 'set down' 1701

7 'that once' 1692. 1701. 1737 & sub.

8 'by the Devil 1701. 1737 & sub.

and twice ready to swoon as I said, yet not with grief and trouble, but with solid joy and peace.

96. [117.] At this time also I sat under the ministry of holy Mr. *Gifford*, whose doctrine, by God's grace, was much for my stability. This man made it much his business to deliver the people of God from all those unsound tenets, that by Nature we are prone to. He would bid us take special heed, that we took not up any truth upon trust; as from this, or that, or any other man or men; but try diligently to God, that he would convince us of the reality thereof, and set down therein by his own Spirit in the holy Word; for, said he, if you do otherwise, when temptations come, if strongly, you not having received them with evidence from Heaven, will find you want that help and strength now to resist, that once you thought you had.

97. [118.] This was as seasonable to my Soul, as the former and latter rain in their season; for I had found, and that by sad experience, the truth of these his words: (for I had felt, no man can say, especially, when tempted by the Devil, that Jesus Christ is Lord, but by the Holy Ghost.) Wherefore I found my Soul, through grace, very apt to drink in this doctrine, and to incline to pray to God, that in nothing that pertained to God's glory, and my own eternal happiness, he would suffer me to be without the satisfaction

thereof from heaven; for now I saw clearly there was an exceeding difference betwixt the notions of the flesh and blood, and the revelations of God in heaven. Alas, a great difference between that faith that stands in the wisdom of men, according to man's wisdom, and of that which comes by man's being born thereto of God, Matt. 16. 17. 1 Cor. 2. 5.

[119.] But, Oh! now, how was my soul led from truth to truth by God! even from the birth and cradle of the Son of God, to his ascension, and second coming from Heaven to judge the world.

[120.] Truly, I then found, upon this account, the Great God was very good unto me—for, to my remembrance, there was not any thing that then cried unto God, to make known, and reveal unto me, but he was pleased to do it for me;—I mean, not one part of the gospel of the Lord Jesus, but I was orderly led into it; methought I saw with great evidence, from the four evangelists, the wonderful works of God, in giving Jesus Christ to save me, from his conception and birth, even to his second coming to judge me: Methought I was as if I had seen him born, as if I had seen him grow up, as if I had seen him walk upon this world, from the cradle to the cross; to which also, when he came, I saw how gently he gave himself to be hanged, and nailed thereto for my sins; and whilst he was dying, I saw that he was praying for me, that drops on my Spirit,

He

'notion' 1692. 1701. 1737. & subs.

'Revelation of God' 1701. 1737. & subs.

'a Man's' 1692. 1701. 1737. & subs.

verse 16 'on' 1692. 1701. & subs.

~~quotation omitted Offor, 1805~~
~~the first is the correct~~ quotation 15 & 16.

'his accession' 1701. 1737. & subs. exc. Liverpool 1806

'then cried unto' 1701. 'I then cried' 1737 ~ Ryland. Lewis 1806

'I then carried unto' 13 &c. ~~then I cried~~ 1666. 1692. Offor.

'from the four' 1701. 1737. & subs.

'works of God' 1701. 1737. & subs.

'to the Cross' 1692. 1701. 1737. & subs.

'wicked doing' 1701. 1737 & subs.

in errorp

1. quoted D 12. 20. 1692. 1701. 1737. & sub
   quotation not noted Offor.
   exc. Liverpool 1806 which is correct.
2. 'this resurrection' 1701
3. 'he had leaped out of the Grave's Mouth'
   1692. 1701. 1737. & sub.

4 'I was troubled' 1692. 1701. 1737 & sub
5 'was Man' 1692. 1701. 1737 & sub.
  'was a man' Offor. 1805.

6 'all was nothing' 1692. 1701. 1737. & sub
7 'my self not' 1692. 1701. 1737 & sub

8. 'thought I, there is' 1692. 1701. 1737 & sub.
9. 'the Godhead' 1701. 1737 & sub.

He was ordained for the slaughter, Jer. 11. 19. 20.

100. [121.] When I have considered also the truth of this resurrection, and have remembered that word, *Touch me not, Mary*, for I have not yet leaped out of the grave's mouth, for joy that he was risen again, and had got the conquest over our dreadful foes, *John* 20. 17. I have also, in the Spirit, seen him a man on the right hand of God the Father for me; and have seen the manner of his coming from Heaven, to judge the world with glory, and have been confirmed in these things by these Scriptures following, *Acts* 1. 9, 10. *Acts* 7. 56. *Acts* 10. 42. *Heb.* 7. 24. *Rev.* 8. 3. *Rev.* 1. 18. 1 *Thess.* 4. 17, 18.

101. Once I was troubled to know whether the Lord Jesus was Man as well as God, and God as well as Man; and truly, in those days, let men say what they would, unless I had it with evidence from Heaven, all was nothing to me, I counted myself not for down in any truth of God. Well, I was much troubled about this point, and could not tell how to be reconciled at last, that in the *Revelation* came into my mind; *And I beheld, and lo, in the midst of the Throne, and of the four Beasts, and in the midst of the Elders stood a Lamb.* In the midst of the Throne, thought I, there is the Godhead; in the midst of the Elders, there is his Manhood; [illegible] [illegible] [illegible]

goodly touch, and gave me sweet satisfaction.
That other scripture also did help me much in this: *Unto us a Child is born, unto us a Son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace*, &c. Isa. 9. 6.

125.] Also besides these teachings of God in his Word, the Lord made use of two things to confirm me in this truth; the one was the errors of the Quakers; and the other was the guilt of sin; for as the Quakers did oppose this truth, so God did the more confirm me in it, by leading me into the Scripture that did wonderfully maintain it.

126. The errors that this people then maintained, were,

1. That the holy scriptures were not the word of God.

2. That every man in the world had the Spirit of Christ, grace, faith, &c.

3. That Christ Jesus, as crucified, and dying fifteen hundred years ago did not satisfy divine justice for the sins of the people.

4. That Christ's flesh and blood was within the saints.

5. That the bodies of the good and bad that are buried in the church-yard, shall not arise again.

6. That the resurrection is past with good men already.

7. That the man Jesus, that was crucified between two thieves, on Mount Calvary,

o [c] in this Word [c] 1701

1, [a] in this Truth [a] 1692. 1701. 1737. & sub.

2: [a] this Truth [a] 1692. ~~1701~~. ~~Different~~
[c] the Truth [c] 1701. 1737. & sub.

3 the scripture [c] 1701. 1737 & sub. exc. Liverpool 1806
see the next page for the rest of this paragraph.

The lines marked with inverted commas are not in the first edition.

After the words 'in the truth;' the rest of this paragraph forms the conclusion of Par 101 in the first edition.

1 'too long here to stay' 1692. 1701 & subs

2 'do so' 1701. & subs exc 13th.

3 'and make' 1692. 1701 & subs

4. 'temptations' 1701. & subs

'in the land of Canaan, by Jerusalem, was not
'ascended above the starry heavens.
'2. That he should not, even the same Jesus
'that died by the hand of the Jews, come again
'at the last day, and as man, judge all na-
'tions, &c.

'125. Many more vile and abominable things
'were in those days fomented by them, by
'which I was driven to a more narrow search of
'the Scriptures, and was, through their light
'and testimony, not only enlightned, but great-
'ly confirmed and comforted in the truth; and
as I said, the guilt of sin did help me much
for still as that would come upon me, the blood
of Christ did take it off again, and again, and
again; and that too sweedy, according to the
Scriptures; O Friends! cry to God to reveal
Jesus Christ unto you; there is none else both
like him.

202. [126.] It would be too long here to say, to me!
tell you in particular how God did set me down
in all the things of Christ, and how he did clear
he might do so lead me into his words — yea,
and also how he did open them unto me, and
make them shine before me, and cause them
to dwell with me, talk with me, and confirm
me over and over, both of his own being, and
the being of his Son, and Spirit, and Word, and
gospel.

[127.] Only this, as I said before, I will say
unto you again, that in general, he was pleas-
ed to take this course with me; first, to
suffer me to be [illegible] with

ons concerning them, and then reveal them to me; as sometimes I should lie under great guilt for sin, even crushed to the ground therewith; and then the Lord would shew me the death of Christ; yea so sprinkle my conscience with his Blood, that I should find, and that before I was aware, that in that conscience, where but just now did reign and rage the law, even there would rest and abide the peace and love of God, through Christ.

104 Lias.] Now I had an evidence and thought for of my salvation from heaven, with many golden Seals thereon, all hanging in my sight; Now could I remember this manifestation, and the sweet discovery of grace, with comfort; and should often long and desire that the last day were come, that I might be for ever inflamed with the sight, and joy, and communion with him, whose head was crowned with Thorns, whose Face was spit on, and Body broken, and Soul, made an offering for my sins: For whereas before I lay continually trembling at the mouth of Hell, now methought I was got so far thereout, that I could not, when I looked back, scarce discern it; And, that thought I, that I were fourscore years old now, that I might die quickly, that my soul might be gone to rest.

Lias.] But before I had got thus far out of these my temptations, I did greatly long to see some ancient godly Man's experience, who had writ some hundreds of years before

Now I had an evidence, as I thought, of my
Salvation from Heaven', 1692. 1701. 1737.

' be for ever' 1692. 1701. 1737.
' communion within' 1701.
' with him' 1737. & sub.

for as the text is marked with inverted
commas, it is not in the first edition.

" fore I was born; for, for those who had writ
" in our days, I thought (but I desire them now
" to pardon me) that they had writ only that
" which others felt; or else had, through the
" strength of their wits and parts, studied to an-
" swer such objections, as they perceived others
" were perplexed with, without going down
" themselves into the deep. Well, after many
" such longings in my mind, the God, in whose
" hands are all our days and ways, did cast into
" my hand (one day) a book of *Martin Luther*;
" it was his comment on the *Galatians*; it also
" was so old, that it was ready to fall piece from
" piece if I did but turn it over. Now I was
" pleased much, that such an old book had fallen
" into my hands; the which, when I had but a
" little way perused, I found my condition, in
" his experience, so largely and profoundly han-
" led, as if this book had been written out of my
" heart. This made me marvel; for thus thought
" I, this man could not know any thing of the
" state of christians now, but must needs write
" and speak the experience of former days.

" 130. Besides, he doth most gravely also in
" that book, debate of the rise of these temp-
" tations, namely, blasphemy, desperation and
" the like; shewing that the law of sin, as
" well as the Devil, death, and hell, hath a
" very great hand therein: the which at first
" was very strange to me; but considering and
" watching, I found it so indeed. But of par-
" ticulars here, I intend nothing; only this
" methinks

methinks

methinks I muſt let fall before all men, I do prefer this book of *Marcis Lurher* upon the Galatians (excepting the holy bible) before all the books that ever I have ſeen, as moſt fit for a troubled conſcience.

[232.] And now I found, as I thought, that I loved Chriſt dearly: oh! methought my ſoul cleaved unto him, my affections cleaved unto him: I felt love to him as hot as fire, and now, as *Job* ſaid, I thought I ſhould die in my neſt; but I did quickly find, that my great love was but little; and that I, who had, as I thought, ſuch burning love to Jeſus Chriſt, could let him go again for a very trifle. God can tell how to abaſe us, and can hide pride from man. Quickly after this my love was tried to purpoſe.

[233.] And after the Lord had, in this manner, thus graciouſly delivered me from this great and ſore temptation, and had let me down ſo ſweetly in the faith of his holy goſpel, and had given me ſuch ſtrong conſolation and bleſſed evidence from Heaven, touching my intereſt in his love through Chriſt; the Tempter came upon me again, and that with a more grievous and dreadful temptation than before.

[234.] And that was, *to ſell and part with this moſt bleſſed Chriſt, to exchange him for the things of this life, for any thing.* The temptation lay upon me for the ſpace of a week, and did ſuggeſt me ſo continually, that I was terrified almoſt every day in a week, leſt

'For after' 1692. 1701. Stub.

'come upon' 1701 Tyss Exr.

1 'sometime' 1701. 1737

2 'when I was asleep' 1692. 1701 & sub.

3 [] words added 1692. 1701 & sub.

4. added 1692. 1701. & Sub.

not sometimes one hour in many days together, unless when I was asleep.

107. [134.] And though, in my judgment, I was perswaded, that those who were once effectually in Christ, (as I hoped, through his grace, I had seen my self) could never lose him for ever; *for the land shall not be sold for ever, for the land is mine*, saith God, Lev. 25. 23.) yet it was a continual vexation to me, to think that I should have so much as one hard thought within me against a Christ, a Jesus, that had done for me as he had done; (and yet then I had almost none others, but such blasphemous ones.)

108. [135.] But it was neither my dislike of the thought, nor yet any desire and endeavour to resist it, that in the least did shake or abate the continuation, or force and strength thereof; for it did always, in almost wherever I thought, intermix it self therewith; in such sort, that I could neither eat my food, stoop for a pin, chop a stick, or cast mine eye to look on this or that, but still the temptation would come, *fall Christ for this, or fall Christ for that; fall him, fall him.*

109. [136.] Sometimes it would run in my thoughts not so little as a hundred times together, *fall him, fall him, fall him*; against which, I may say, for whole hours together, I have been forced to stand as continually leaning and forcing my spirit against it, fearfully, before I were aware, some wicked thought might arise in my heart, that might

confirm

also 1

consent thereto; and sometimes the Tempter would make me believe I had consented to it, [but] then should I be as tortured upon a Rack for whole days together.

also 2

[137.] This temptation did put me to such fears, lest I should at some times, I say, consent thereto, and be overcome therewith, that by the very force of my mind, in labouring to gainsay and resist this wickedness, my very Body would be put into action or motion, by way of pushing or thrusting [with my hands or elbows;] still answering, as fast as the destroyer said, *Sell him; I will not, I will not, I will not; no, nor for thousands, thousands, thousands of worlds*; Thus reckoning, lest I should, in the midst of these assaults, set too low a value on him, even until I scarce well knew where I was, or how to be composed again.

Roman Boland. Offer. Liverpool.

1 1

[138.] At these seasons he would not let me eat my food at quiet; but, forsooth, when I was set at the table at any meat, I must go hence to pray: I must leave my food now, and just now, to counterfeit holy also would this Devil be. When I was thus tempted, I should say in myself, *Now I am at meat, let me make an end.* No, said he, *you must do it now, or you will displease God, and despise Christ.* Wherefore I was much afflicted with these things; and because of the sinfulness of my nature (imagining that these were impulses from God) I should deny to do it, as if I denied God; and then should I not be as guilty, because I did

'sometime the' 1701. 1737 & sub.

'but than' 1692. 1701. & sub.

'body would' 1692. 1701 & sub.

added 1692. 1701 & sub.

'value on him' 1692. 1701. Effer. 1705. 13th

So far as marked with inverted comma not in the first edition.

Sell him – how this reminds one of the Jugg[ler] ha[ve]
of the fiend in the Valley of the shadow of dea[th]

1 In the first edition 'Sell him' only 4 times the fifth
added in 1692. 1701. & subs exc. Effor 1006.

2 'freely' added 1692. 1701. & Subs
3 [ ] added 1692. 1701 & subs

4 'on heart' 1692. 1701. & subs exc. Effor. 1006

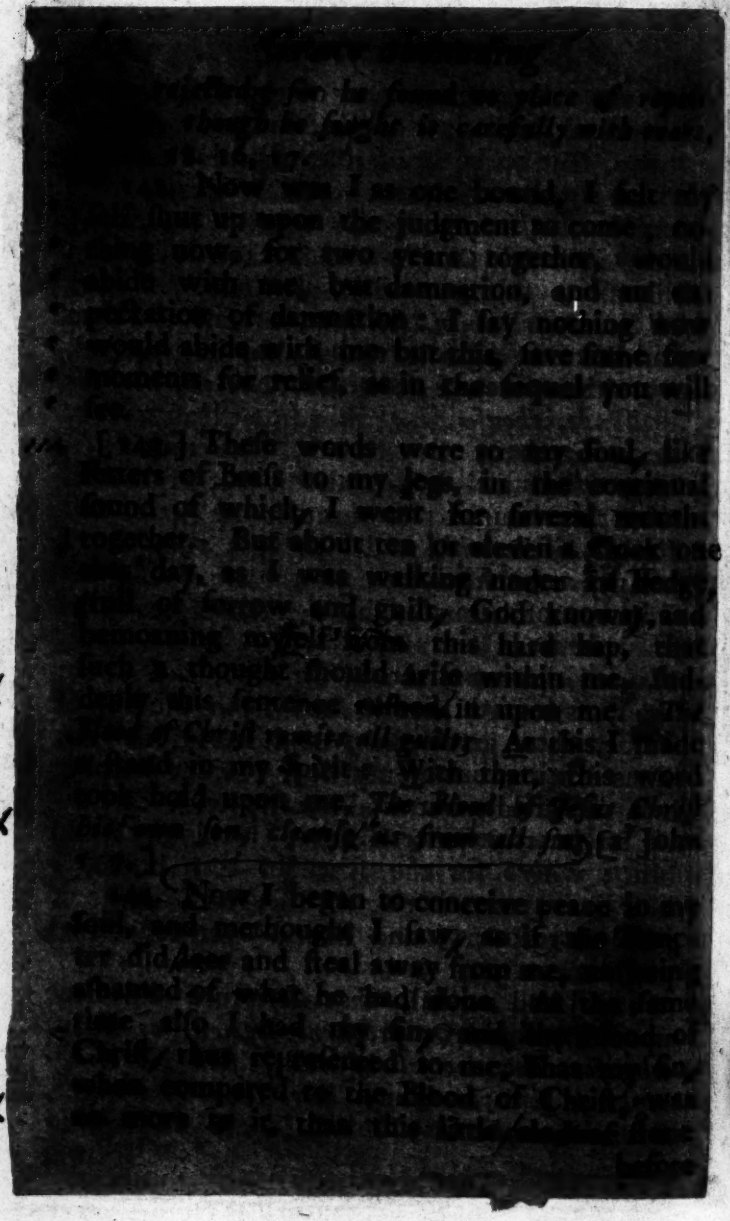
did not obey a temptation of the devil, as if I had broken the law of God indeed.

[139.] But to be brief, one morning as I lie in my Bed, I was, as at other times, fiercely assaulted with this temptation, to sell and part with Christ; the wicked suggestion still running in my mind, *sell him, sell him, sell him, sell him, sell him*, as fast as a man could speak. Against which also in my mind, as at other times, I answered, *Nay, not for thousands, thousands, thousands*, at least twenty times together; But at last, after much striving, even until I was almost out of breath, I felt this thought pass through my heart, *Let him go, if he will*; and I thought also, that I felt my heart freely consent thereto. [Oh! the diligence of Satan! Oh, the deceitfulness of man's heart!]

112. [140.] Now was the battle won, and down fell I, as a Bird that is shot from the top of a tree, into great guilt, and fearful despair. Thus getting out of my Bed, I went mourning into the field; but God knows, with as heavy an heart as mortal man, I think, could bear; where for the space of two hours, I was like a man bereft of life, and, as now, past all recovery, and bound over to eternal punishment.

113. [141.] And withal, that Scripture did fall upon my soul, *Or profane person, as Esau, who for one morsel of meat, sold his Birth-right? For you know, how that afterward, when he would have inherited the Blessing, he*

was



[a] bolted [b]

[b] th [b]

[c] hear [b]

[d] clot or [b]

P 142. not in the first edition.

'on that Day' 1692. 1701. & subs. X

'an Hedge. 1692. 1701 & subs exc. Offor 1005.

'from this hard hap' 1701. 1737. & subs exc. Offor 13

'rushed in' 1701. 1737. & subs.

'his own son,' 1701. 1737. & subs.
'cleanse us' 1701 'cleansed us' 1737. 13

Quotation noted in 1692. 1701. & subs.

'tear and steal' 1692. 1701. 1737 & subs

'clod of stone' 1701.

Typ. Eur.

1 c 'is this' ^ 1701.

P. 145 not in the 1st edition.

^ all the Week long; yea, all the Year long

2 c 'Sometimes, indeed,' 1692. 1701 &c

2

3 c ~~within~~ me' ~~1692~~. 1701. 1737 & subs.

4 'in an heavy' 1692. 1701. 1737 & subs
exc. Offor 1005. & 13

5 c 'into the word' 1701. 1737. & subs

before me. [145.] And [illegible]
here I saw [illegible]
mean for the space of [illegible]
in which time also, [illegible]
faith, the Son of God, as suffering [illegible]
sins: But because it terrified me, I [illegible]
sunk in my spirit, under exceeding guilt
again.

[145.] But chiefly by the above-mentioned Scripture, concerning Esau's selling of his Birth-right; for that Scripture would lie all day long in my Mind, and hold me down, so that I could by no means lift up my self; for when I would strive to turn to this Scripture, or that, for relief, still that sentence would be sounding in me; *For ye know how that afterward, when he would have inherited the Blessing, he found no place of Repentance, though he sought it carefully with Tears.*

[146.] Sometimes indeed, I should have a touch from that in *Luke* xxii. 31. *I have prayed for thee, that thy Faith fail not*; but it would not abide upon me; neither could I indeed, when I considered my State, find ground to conceive in the least, that there should be the seed of that grace in me, having sinned as I had done. Now was I sore and sad in this heavy case, for many days together.

[147.] Then began I with sad and sorrowful heart, to consider of the nature and working of my sin, and to search into the Word of God, if I could in any place find a word

(43) Grace abounding

of reconcilement, or any encouraging sentence that I might take relief. Wherefore I began seriously to consider that of Mark 3. All manner of sin and blasphemies shall be forgiven unto the sons of men, wherewith soever they shall blaspheme. Which place, methought, as it is laid down, contains a large and glorious promise, for the pardon of high offences; but considering the place more fully, I thought it was rather to be understood, as relating more chiefly to those who had, while in a natural estate, committed such things as there are mentioned, but not to me, who had not only received light and mercy, but that had both after, and also contrary to that, so fought Christ as I had done.

117. [148.] I feared therefore that this wicked sin of mine might be that sin unpardonable, of which he there thus speaketh. *But he that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation.* Mark 3.] And I did the rather give credit to this, because of that sentence in the Hebrews. *For you know how that afterwards, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears.* [And this stuck always with me.]

[illegible] And now was I both a burthen and a terror to myself; nor did I ever fear sin as now, but it was to be weary of my life, and that I should die. Oh, how gladly would

'but in danger' 1701. 1737.

quotation noted 1692. 1701 & subs exc Effer.

[] inserted in 1692. & subs

Section 149 is not in the first edition.

1 ᶜ than been' 1701.
ᶜ than be' Offor 1005 13ᵗʰ

2 ᶜ this thought' 1701. 1737. ∀ dub.

3 ᶜ that were' 1701. 1737. ∀ dub.

4. ᶜ against Gospel' 1692. 1701 13ᵗʰ.

would I have been any body but my self, any thing but a sinner; and in my conscience but my own. For there was nothing more frequently, than that it was impossible for me to be forgiven my transgressions, and to be saved from wrath to come.

118. [150.] And now began I to labour to call to gain time that was past; wishing a thousand times twice told, that the day were yet to come, when I should be tempted as such a sin; concluding with great indignation, both against my heart, and all assaults, how I could rather have been torn in pieces, than [have] found a consenter thereto. But, alas! these thoughts, and wishings, and resolvings, were now too late to help me; the thought had pleased my heart. God took me at my word, and I fell. Oh! thought I, *that it were with me as in months past, as in the days when God preserved me!* Job 29. 2.

119. [151.] Then again, being loath and unwilling to perish, I betook me to compare me with others, to see if I could find that any of those that were saved, had done as I had done. So I considered *David's* Adultery and Murder, and found them sad crimes; and those too committed after light and grace received: but yet by considering that his transgressions were only such as were against the law of Moses, from which the Lord Christ could, with the consent of his Word, deliver him; but mine was against

gainst, yea, against the Mediator thereof! [I had fold my Saviour.]

120 [134.] Now, after I perceived, that, notwithstanding the guilt that possessed me, I should be yet void of grace, to bewitched. What, thought I, muſt it be no ſin but this? muſt it needs be the *great tranſgreſſion*? Pſalm 19. 13. *Keep that wicked one touch my ſoul*, &c. Oh! what things did I find in all theſe Concluſions!

[135.] What thought I, is there but one ſin that is unpardonable? but one ſin that layeth the ſoul without the reach of God's mercy, and muſt I be guilty of that? muſt it needs be that? is there but one ſin among ſo many millions of ſins, for which there is no help vouſafed, and muſt I commit this? oh, unhappy ſin! oh, unhappy man! Theſe things would ſo break and confound my ſpirit, that I could not tell what to do; I thought at times, they would have broke my wits, and all, ſo aggravate my miſery, that would run in my mind, *you know how Eſau wept, when he would have inherited the bleſſing, he was rejected. Oh! none know the terrors of theſe days but my ſelf.*

121, [136.] After this, I began to conſider of Peter's ſin, which he committed in denying his Maſter; and indeed, this came nigheſt to mine, of any that I could finde, for he had denied his Saviour, as I, after light and mercy received; yea, and that too, after warn-

and that I

1 [ ] *deleted* 1692. 1701 & sub.

2 c *what sting* 1701. 1737 & sub.

c *as I, after light* 1692. 1701. 1737 & sub.

1 c 'did it once' 1701. 1737. & sub.

2 c 'to consider' 1692. 1701. 1737. & sub.

3 c 'with mine own' 1692. 1701. 1737. Sfor.

4 c 'see, God' 1692. 1701. 1737. & sub.

5 c 'me become' 1692. 1701. 1737. & sub.

6 c 'that speaks' 1692. 1701. 1737. Sfor. 13 st.

ing given him. I also considered, that he did it once and twice; and then, more than to consider farther. But though I put all these circumstances together, that, if possible, I might find help, yet I considered again, that he was but a *Servant of his Master*, but mine was a *Darling of my Saviour*. Wherefore I thought within my self, that I came nearer to *Judas*, than either to *Daniel* or *Peter*.

22. [155.] Here again, my torments would flame out, and affright me; yea, it would grind me as it were to powder, to consider the preservation of God towards others, while I felt not the fruits. For in my thus considering of other men's lots, and comparing of them with mine own, I should evidently see, that God preserved them, notwithstanding their wickedness, and would not let them, as he had let me, become a son of perdition.

23. [156.] But, oh, how did my soul at this time prize the preservation that God did for about his people! Ah, how safely did I see them walk, whom God had hedged in! They were within his care, protection and special providence: Though they were full as bad as I, by nature; yet because he loved them, he would not suffer them to fall without the range of Mercy: but as for me, I was gone, I had done it; he would not preserve me, nor keep me; but suffered me, because I was a Reprobate, to fall as I had done. Now did those blessed places, that speak of God's keeping his people, shine like the sun before

me, though not to comfort me, yet to shew me the blessed state and heritage of those whom the Lord had blessed.

" 169. Now I saw, that as God had his hand in all providences and dispensations that overtook his elect; so he had his hand in all the temptations that they had to sin against him; not to animate them to wickedness, but to chuse their temptations and troubles for them; and also to leave them, for a time, to such things only that might not destroy, but humble them; as might not put them beyond, but lay them in the way of the renewing his mercy. But, Oh, what love, what care, what kindness and mercy did I now see, mixing itself with the most severe and dreadful of all God's ways to his people! he would let *David*, *Hezekiah*, *Solomon*, *Peter*, and others fall, but he would not let them fall into his unpardonable, nor into hell for sin. Oh! thought I, these be the men that God hath loved; these be the men that God, though he chastiseth them, keeps them in safety by him; and them whom he makes to abide under the shadow of the almighty. But all these thoughts added sorrow, grief and horror to me, as whatever I now thought on, it was killing to me. If I thought how God kept his own, that was killing to me; if I thought of how I was fallen my self, that was killing to me. As all things wrought together for the best, and to do good to them that were the called, according

yet to shew me' 1692. 1701. 1737. &c. &c.

1 "find if mine" 1692. 1701. 1737 & subs

2 "if it should differ from it, tho' but" 1692. 1737. & subs.

X 3 "did this intentionally" 1701. 1737 & subs

4 "my prayer and strivings" 1692. 1701. & subs
"prayer and strivings" 13th

X 5 "mine ~~all~~ fearful" 1701. 1737 & subs. exc.
~~all the~~ while

6 "~~Thus~~ was tossed" 1701 1692. 1701. 1737 & subs

7 "locust" 1701. 1737 & subs

X 8 "so fully" 1701. 1737. & subs

X 9 "commit this" 1701. 1737 & subs

10 also I thought that there might" 1692. 1701
"that" one Offer.

Sections 160. 161. 162 & 163 not in the first edition.

ing to his purpose; so I thought that all things wrought for Damage, and for my eternal overthrow.

124. [158.] Then again, I began to compare my sin with the sin of *Judas*, that if possible I might find if mine differed from that which in truth is unpardonable; and, O! thought I, if it should differ from it, though but the breadth of an hair, what an happy condition is my soul in! And by considering, I found that *Judas* did this intentionally, but mine was against my prayers and strivings; besides, his was committed with much deliberation, but mine in a fearful hurry, on a sudden; all this while I was tossed to and fro, like the locusts, and driven from trouble to Sorrow; fearing always the sound of *Judas*'s fall in mine ears, and of the dreadful consequences thereof.

125. [159.] Yet this consideration drove *Judas* his sin away for a while, some little relief to me; for I saw I had not, as to the circumstances, transgressed so filthily as he. But this was quickly gone again, for I thought with my self, there might be more ways than one to commit this unpardonable sin; also I thought that there might be degrees of that, as well as of other transgressions; wherefore, for aught I yet could perceive, this iniquity of mine might be such, as might never be pardoned.

126. I have often since blushed, that I should be like such an ugly man as *Judas*; I thought

also how loathsome I should be unto all the saints in the day of judgement; insomuch that now I could scarce see a good man, that I believed had a good conscience, but I should feel my heart tremble at him, while I was in his presence. Oh! now I saw a glory in walking with God, and what a mercy it was to have a good conscience before him.

163. I was much about that time tempted to conclude my self, by receiving some false opinion; as, that there should be no such thing as a day of judgment, that we should not rise again, and, that sin was no such grievous thing; the sum of all suggesting this, *for if these things should indeed be true, yet to believe otherwise, would yield you ease for the present. If you must perish, never torment your self so much before hand; drive the thoughts of damning out of your mind, by possessing your mind with some such conclusions, that Atheists and Reprobates use to harden themselves withal.*

164. But, oh! when such thoughts have led through my heart, how, as it were, within a few flashes, death and judgment were in my view! methought the judge stood at the door, I was as if I came already; so that such things could have no entertainment. But methinks, I see by this, that Satan will use any means, to keep the soul from Christ; he loveth not an awakened frame of spirit; security, blindness, darkness and sloth, is the very kingdom and habitation of the wicked one.

163. I

1 "Then should I be struck" 1692. 1701. 1737

'163. I found it a hard work now to pray
'to God. Satan's temper was swallowing me
'up; I thought I was in such a temper, drawn
'away from God, for always when I cried to
'God for mercy, this would come in, *Too*
'*late, I am lost, God hath let me fall; not for*
'*my correction, but my condemnation; my sin*
'*is unpardonable; and I know, concerning Esau,*
'*how that after he had sold his birth right, he*
'*would have received the blessing, but was re-*
'*jected.* About this time I did light on that
'dreadful story of that miserable mortal *Fran-*
'*cis Spira*; a book that was to my troubled
'spirit, as salt, when rubbed into a fresh
'wound; every sentence in that book, every
'groan of that man, with all the heat of his
'actions in his grief, as his tears, his prayers,
'his gnashing of teeth, his wringing of hands,
'his twisting, and languishing, and pining
'away under that mighty hand of God that
'was upon him, were as knives, and dag-
'gers, in my soul; especially that sentence of
'his was frightful to me, *man knows the begin-*
'*ning of sin, but who knows the issues thereof?*
'then would the former sentence, as the conclu-
'sion of all, fall like an hot thunderbolt again
'upon my conscience, *for you know how that*
'*afterwards, when he would have inherited the*
'*blessing, he was rejected; for he found no place*
'*of repentance, though he sought it carefully with*
'*tears.*

'164. Then should I be struck into a very
'great trembling, insomuch that I have

was I

times I could, for whole days together, feel my very body, as well as my minde to shake and tremble under the sense of those dreadful judgments of God, that should fall on those that have finned that most fearful and unpardonable sin. I felt also such a clogging and heat at my stomach, by reason of this my terrour, that I was effectually at sometimes as if my breast-bone would split asunder; Then I thought concerning that of *Judas*, who by his falling headlong, burst asunder, and all his bowels gushed out, Act. 1.

have 2
of that 4

the Lord 5

127. [165.] I feared also that this was the mark that God did set on *Cain*, even continual fear and trembling, under the heavy load of guilt, that he had charged on him for the blood of his brother *Abel*. Thus did I wind, and twine, and shrink under the burthen that was upon me; which burthen also did so oppress me, that I could neither stand nor go, nor lie, either at rest or quiet.

127. [166.] Yet that saying, would sometimes come to mind, *He hath received gifts for the rebellious*, Psal. 68. 18. *The rebellious?* thought I, why, surely they are such as once were under subjection to their prince, even those who after they have sworn subjection to his government, have taken up arms against him: and this thought I, is my very condition: Once I loved him, feared him, served him; but now I am a Rebel: I have sold him, I have lost *him as he will*; but yet he has gifts for rebels, and then why not for me?

720. [167.] The

1 'this dreadful' 1701. 1737 & sub.

2 'would split' 1701. 1737 & sub.
3 'split asunder' 1692. 1701. 1737. Hab.
4 'that of Judas' 1701. 1737 & sub. 2d. 13th

5 'that God' 1701. 1737 & sub.

lines marked ' not in the first edition.

1 'sometime' 1701

2 } 'I was like a man going to execution, 1692. 17
3 } 1737. & subs.

4 'to think with my self:' 1701 1737. & subs.
5 'Set the case' 1701. 1737. & subs.
6 'find encouragement' 1701. 1737. & subs.
7 'be but equal' 1692. 1701. 1737. & subs.
8 'enough in it to wash' 1692. 1701. 1737. &
9 'hath Vertue' 1692. 1701. 1737 & subs.
10 'in it to wash away mine' 'all mine' Liverpool 1704. 1737 &
11 'if not bigger' 1692. 1701. 1737. & subs.
to to aggravate Typ Cur 1st edit.

12 'but alas 'twas all in vain' omitted 1692. 17
1737. & subs.

Sections 169. 170. 171. are not in the first edition.

128 [167.] This sentence I thought on, and should labour to take hold thereof: this some, though small, refreshment, might have been conceived by me; but as this also I missed of my desire, I was driven with force beyond it, [I was] like a man going to execution, even by that place where he would fain creep in and hide himself, but may not.

3 that is the place of

129 [168.] Again, After I had thus considered the sins of the *Saints* in particular, and found *mine* worst of them all; then I began to think (with my self) peradventure I should put *all theirs* together, and *mine alone* against them, might I not then find encouragement? for if *mine*, though bigger than any one, yet should be but equal to all, then there is hopes for that Blood that hath virtue enough in it to wash away all theirs, hath virtue enough to wash away mine, though this one be full as big, if not bigger than all theirs. Here again, I should consider the sin of *David*, of *Solomon*, of *Manasseh*, of *Peter*, and the rest of the great offenders; and should also labour, what I might, with fairness, to aggravate and heighten their sins by several circumstances: but alas,

6 some

9 also

12 'twas all in vain

169. I should think with my self that *David* had shed blood to cover his adultery, and that by the sword of the children of *Ammon*; a work that could not be done without great trouble, which [was a great aggravation to] his sin, but then this would turn upon me. Ah! but those were heathens against [whom] [illegible] from which [illegible] to [illegible]

them

them; but yours is a sin against the Saviour, and who shall save you from that?

§ 170. Then I thought on Solomon, and how he sinned in loving strange women, in falling away to their idols, in building them temples, in doing this after light, in his old age, after great mercy received: but the same conclusion that cut me off in the former consideration, cut me off as to this; namely, that all those were but sins against the law for which God had provided a remedy; but I had sold my Saviour, and there remained no more sacrifice for sin.

§ 171. I would then add to these men's sins, the sins of *Manasseh*; how that he built Altars for idols in the house of the Lord; he also observed times, used inchantments, had to do with wizards, was a wizard; had his familiar spirits, burned his children in the fire in sacrifice to devils, and made the streets of *Jerusalem* run down with the blood of innocents. These thought I, are great sins, sins of a bloody colour, but yet it would turn again upon me, *They are none of them of the nature of yours; you have parted with Jesus, you have sold your Saviour.*

[171] This one consideration would always fill my Heart, *My sin was plain-blank against my Saviour*; and that now, at that height, that I had in my heart sold of him, *for him to do if he will*. Oh! methought, this sin was bigger than the sins of a Gentile, of a Turk, even of the whole World; for even the [illegible] do [illegible]

methoughts . 1666 . ~~1692~~ . 1701 . 1737 .
Corrected to . methought . 1692 . Ryland . Offor Liverp
13 Ap

p 96 to
Mr Sherrings copy p.t 1.st edit here wants 2 leaves from p 143. [1690] p 96 1701.

double, nor all of them together, was able to equal what grace conferred them every one.

131. [173.] Now I should find my mind to flee from God, as from the face of a dreadful judge; yet this was my torment, I could not escape his hand: (*It is a fearful thing to fall into the hands of the living God*, Heb. 10.) But, blessed be his grace, that sentence in these flying days, would call, as running after me, *I have blotted out, as a thick cloud, thy transgressions; and as a cloud, thy sins: Return unto me, for I have redeemed thee*, Isa. 44. 22. This, I say, would come in upon my mind, when I was fleeing from the face of God; for I did flee from his face, that is, my mind and spirit fled before him; by reason of his highness, I could not endure: Then would the text cry, *Return unto me*; it would cry aloud with a very great voice, *Return unto me, for I have redeemed thee*. Indeed this would make me make a little stay, and, as it were, look over my shoulder behind me, to see if I could discern that the God of grace did follow me with a pardon in his hand, but I could no sooner do that, but all would be clouded and darkned again by that sentence, *For you know, how that afterwards, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears*. Wherefore I could see nothing, but flee; though at the same time, *Return, return*, as it did sound

me: But I feared to close with with, lest it should not come from God; but that other, as I said was still sounding in my conscience, *How can you know that afterward, when he would have inherited the blessing he was rejected, &c.*

194. Once as I was walking to and fro in a good man's shop, bemoaning of myself in my sad and doleful state, afflicting myself with self-abhorrence for this wicked and ungodly thought; lamenting also this hard hap of mine, for that I should commit so great a sin, greatly fearing I should not be pardoned; praying also in my heart, that if this sin of mine did differ from that against the Holy Ghost, the Lord would shew it me. And being now ready to sink with fear, suddenly there was, as if there had rushed in at the window, the noise of wind upon me, but very pleasant, and as if I heard a voice speaking, *Didst ever refuse to be justified by the blood of Christ?* And withal my whole life, (of profession) past, was in a moment opened to me, wherein I was made to see, that designedly I had not; so my heart answered graciously, No. Then fell, with power, this word of God upon me, *See that ye refuse not him that speaketh*, Heb. 12. 25. This made a strange change upon my spirit, it brought light with it, and commanded a silence in my heart, of all those tumultuous thoughts that before did vex, like restless billows, to roar and beat, and make me uncomfortable every where to be. It seemed also to say

Jesus

Jesus Christ had yet a word of grace and mercy for me, that he had not, as I had feared, quite forsaken and cast off my soul; yea, this was a kind of check for my proneness to desperation; a kind of threatening of me, if I did, notwithstanding my sins, and the heinousness of them, renounce my salvation upon the son of God. But as to my determining about this strange dispensation, what it was, I know not; or from whence it came, I know not; I have not yet in twenty years time been able to make a judgment of it, *I thought there here what I should be loath to speak.* But verily that sudden rushing wind was, as if an angel had come upon me, but both it, and the salvation, I will leave until the day of judgment; only this I say, it commanded a great calm in my soul, it perswaded me there might be hope: it shewed me as I thought, what the sin unpardonable was, and that my soul had yet the blessed privilege to flee to Jesus Christ for mercy. But I say, concerning this dispensation, I know not what yet to say once it; which was also, in truth, the cause, that at first I did not speak of it in the book; I do now also leave it to be thought on by men of sound judgment. I lay not the stress of my salvation thereupon, but upon the Lord Jesus, in the promise; yet seeing I am here unfolding of my secret things, I thought it might not be altogether impertinent to let this also shew itself, though I cannot now relate the matter

as there I did experience it. This lasted in the favour of it for about three or four days, and then I began to murmur, and to reason again.

197. Wherefore still my life hung in doubt before me, not knowing which way I should tip, only this I found my soul desire, even to cast itself at the foot of grace, by prayer and supplication. But oh! 'twas hard for me now, to have the face to pray to this Christ for mercy, against whom I had thus vilely sinned: 'Twas hard work, I say, to offer to look him in the face, against whom I had so vilely sinned; and indeed, I have found it as difficult to come to God by prayer, after backsliding from him, as to do any other thing. Oh, the shame that did now attend me! especially when I thought, I am now a going to pray to him for mercy, that I had so lightly esteemed but a while before! I was ashamed; yea, even confounded, because this villainy had been committed by me. But I saw that there was but one way with me, I must go to him and humble myself unto him, and beg that he, of his wonderful mercy, would shew pity to me, and save mercy upon my wretched sinful soul.

198. Which, when the tempter perceived, he strongly suggested to me, That I ought not to pray to God, for prayer was not for me in my case, neither could it do me any good, because I had rejected the mercy, &c. Now all prayer came

came with acceptance to God the father; and without whom no prayer could come into his presence: Wherefore now to pray, is but to add sin to sin; yea, now to pray, seeing God hat cast you off, is the next way to anger and offend him more than you ever did before.

177. *For God* (saith he) *hath been weary of you for these several years already, because you are none of his; your howlings in his ears, have been no pleasant voice to him, and therefore he let you fall in this sin, that you might be quite cut off, and will you pray still?* Thus the Devil urged, and set forth that in Numbers, when *Moses* said to the children of *Israel*, *that because they would not go up to possess the land, when God would have them, therefore for ever he did bar them out from thence, though they prayed they might with tears.* Numb. 14. 36, 37, &c.

178. As 'tis said in another place, *Exod.* 21. 14. *The man that sins presumptuously shall be taken from God's altar, that he may die*; even as *Jacob* was by king *Solomon*, when he thought to find shelter there, 1 *Kings* 2. 27, 28, &c. These places did pinch me very sore; yet my case being desperate, I thought with my self, I can but die; and if it must be so, it shall once be said, *That such an one died at the foot of Christ in prayer.* This I did, but with great difficulty, God doth know; and that because, together with this, still that saying about *Esau* would be set at my heart, even like a flaming sword, to keep the way of

the

the tree of life, left I should take thereof and live. Oh! who knows how hard a thing I found it, to come to God in *prayer*!

179. I did also desire the prayers of the people of God for me, but I feared that God would give them no heart to do it; yea, I trembled in my soul to think, that some or other of them would shortly tell me, that God hath said those words to them, that he once did say to the prophet, concerning the children of *Israel*, *Pray not for this people, for I have rejected them*, Jer. 11. 14. So, *Pray not for him, for I have rejected him*. Yea, I thought that he had whispered this to some of them already, only they durst not tell me so; neither durst I ask them of it, for fear if it should be so, it would make me quite beside myself: *Man knows the beginning of sin* (says *Spira*) *but who bounds the issues thereof?*

180. About this time I took an opportunity to break my mind to an ancient christian, and told him all my case: I told him also, that I was afraid that I had sinned the sin against the Holy Ghost; and he told me, *He thought so too*. Here therefore I had but cold comfort; but talking a little more with him, I found him, tho' a good man, a great stranger to much combat with the Devil. Wherefore I went to God again, as well as I could, for mercy still.

181. Now also did the scraper begin to Mock me in my misery, saying, *That seeing I had thus parted with the Lord Jesus, and*

pro-

provoked him to differ fure, who would have ſtood between my ſoul and the flames of devouring fire, there was now but one way, and that was, I'll pray that God the father would be a mediator betwixt his ſon and me, *That we might be reconciled again, and that I might have that bleſſed benefit in him, that his bleſſed ſaints enjoyed.*

182. Then did that ſcripture ſeize upon my ſoul, *He is of one mind, and who can turn him?* Oh! I ſaw, 'twas as eaſy to perſwade him to make a new world, a new covenant, or new bible, beſides that we have already, as to pray for ſuch a thing. This was to perſwade him, that what he had done already, was meer folly, and perſwade him to this; yea, to diſannul the whole way of ſalvation: And then would that ſaying rend my ſoul aſunder, *Neither is there ſalvation in any other; for there is none other name under heaven, given among men, whereby we muſt be ſaved.* Acts 4. 12.

183. Now the free, and fully, and gracious words of the goſpel, were the greateſt torment to me; yea, nothing ſo affected me, as the thoughts of Jeſus Chriſt, the remembrance of a Saviour; becauſe I had caſt him off, brought forth the villainy of my ſin, and my loſs by it, to mind; nothing did ſwinge my conſcience like this. Every thing that I thought of the Lord Jeſus, of his grace, love, goodneſs, kindneſs, gentleneſs, meekneſs, death, blood, promiſes and bleſſed exhortations, comforts and conſolations, it went

weet as my soul like a sword: for still, unto these my considerations of the Lord Jesus, these thoughts would make place for themselves in my heart; oh, this is the Jesus, the loving Saviour the son of God, whom you have parted with, whom you have slighted, despised and abused: This is the only saviour, the only Saviour, the only Redeemer, the only one that could fo love sinners, as to wash them from their sins in his own most precious blood; but you have no part nor lot in this Jesus, you have put him from you, you have said in your heart, Let him go if he will. Now therefore you are severed from him; you have severed yourself from him: Behold then his goodness, but yourself to be no partaker of it. Oh, thought I, What have I lost! What have I parted with! What has disinherited my poor soul! Oh! 'tis sad to be destroyed by the grace and mercy of God; to have the lamb, the Saviour, turn lion and destroyer, Rev. 6. I also trembled, as I have said, at the sight of the saints of God, especially at those that greatly loved him, and that made it their business to walk continually with him in this world; for they did, both in their words, their carriages, and all their expressions of tenderness and fear to sin against their precious saviour, condemn, lay guilt upon, and also add continual affliction and shame unto my soul. *The sword of them was upon me, and I trembled at God's sayings, 2 Sam. 16. 4.*

184. Now

184. How also did I torment myself to mock my God another way, saying, that Christ indeed did pity my soul, and was sorry for my loss: but forasmuch as I had sinned and transgressed, as I had done, he could by no means help me, nor save me: even as formerly for my sin was out of the nature of others, for whom he died and dyed, neither was I counted with those that were laid to his charge, when he hanged on a Tree: Therefore, although he should come down from heaven, and die a new for this sin, though indeed he did greatly pity me, yet I could have no benefit of him. These things may seem ridiculous to others, even as ridiculous as they were in themselves, but to me they were most tormenting thoughts; every of them augmented my misery, that Jesus Christ should have so much love as to pity me, when yet he would not help me, nor did I think that the reason why he could not help me, was, because his merits were weak, or his grace and salvation scant, as others already, but because his faithfulness to his threatnings, would not let him extend his mercy to me. Besides, I thought as I have already hinted, that my sin was not within the bounds of that pardon, that was wrapped up in a promise; and if not, then I knew surely, that it was more easy for heaven and earth to pass away, than for me to have eternal life. Thus the ground of all these fears of mine, did arise from a fruitless belief that I had of the fulness of the holy

word

world of God, and also fear my being miss-
[illegible] of the mercies of my life.

Also, Lord, thought I, how this would add to my affliction, to conclude that I should be guilty of such a sin, for which he did not die. These thoughts did so confound me, and imprison me, and tye me up from faith, that I knew not what to do: But on a sudden I thus bethought myself, Oh that the work of man's salvation was not to be done by Christ! How would Satan labour, and intreat him, to count and reckon this sin among the rest for which he died: but this scripture would strike me down as dead; *Christ being raised from the dead, dieth no more, death hath no more dominion over him,* Rom. 6. 9.

183. Thus by the strange and unusual assaults of the tempter, was my soul like a broken vessel, driven as with the winds, and tossed sometimes headlong into despair; sometimes upon the covenant of works, and sometimes to wish that the new covenant, and the conditions thereof, might so far forth as I thought myself concerned, be turned another way, and changed. *But in all these, I was as those that split against the rock; more broken, scattered and rent.* Oh, the unthought of imaginations, frights, fears and terrors, that are effected by a thorough application of guilt, yielding to desperation! *That is the man that hath his dwelling among the tombs with the dead, that is always cry-*

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ing out, and cutting himself with stones, Mark 5. 1, 2, 3. But I say, all in vain: desperation will not comfort him, the old covenant will not save him: Nay, heaven and earth shall pass away, before one jot or tittle of the word and law of grace will fail or be removed. This I saw, this I felt, and under this I groaned; yet this advantage I got thereby, namely, a further confirmation of the certainty of the way of salvation, and that the scriptures were the word of God. Oh! I cannot now express what then I saw and felt, of the fleshiness of Jesus Christ, the rock of man's salvation: What was done could not be undone, added to, nor altered. I saw, indeed, that sin might drive the soul beyond Christ, even the sin which is unpardonable; but woe to him that was so driven, for the word would shut him out.

167. Thus was I always sinking, whatever I did think or do. So one day I walked to a neighbouring town; and sat down upon a settle in the street, and fell into a very deep pause, about the most fearful state my sin had brought me to; and after long musing, I lifted up my head, but methought I saw, as if the sun that shineth in the heavens did grudge to give light. And as if the very stones in the street, and tiles upon the houses, did bend themselves against me; me thought that they all combined together to banish me out of the world; I was abhorred of them, and unfit to dwell among them, or

be

be partaker of their benefits, because I had finned against the Saviour. Oh how happy now was every creature over I was! how they ſtood faſt, and kept their ſtation, but I was gone and loſt.

143 [188.] Then breaking out in the bitterneſs of my ſoul, I ſaid [to my ſoul,] with a grievous ſigh, *How can God comfort ſuch a wretch?* I had no ſooner ſaid it, but this returned upon me, as an echo doth anſwer a voice, *That ſin is not unto death.* At which I was as if I had been raiſed out of the grave, and cried out again, *Lord, how couldſt thou find out ſuch a word as this?* For I was filled with admiration at the fitneſs, and at the unexpectedneſs of the ſentence, the fitneſs of the word; the rightneſs of the timing of it, the power, and ſweetneſs, and light, and glory, that came with it alſo, was marvelous to me to find. I was now, for the time out of doubt, as to that, about which I ſo much was in doubt before, my fears before were, that my ſin was not pardonable, and ſo that I had no right to pray, to repent, &c. or that if I did, it would be of no advantage or profit to me. But now, thought I, if *this* ſin is not unto death, then it is pardonable; therefore from this I have encouragement to come to God by Chriſt for mercy, to conſider the promiſe of forgiveneſs, as that which ſtands with open arms to receive me, as well as others. This therefore was a great caſe meet to my mind, to wit, that my ſin was

for.

Mr Herring's copy wants 4 leaves &c p 75.

'I said to my self' 1692. 13th
'I said to my Soul' 1701. 1737. 4 dub
'such a wretch' 1701. 1737. 13th
'such a wretch as I am' Ryland. Gifford. Liverpool
'of the grave' 1692. 1701. 1737 4 dub

'and also the' 1692
'and at the' 1701. 1737 4 dub.

1 Now, I say, I was' 1692. 1701. 1737. & sub

2 c in hope' 1701.
3 c did now' 1701. 1737. & sub.

4 c this sentence' 1701. 1737. & Sub.

5 of despair; nor could my Faith now long
retain this Word' 1692. ~~1701~~.
c now long retain' 1701. 1737. & sub.

b c I cried, and my Soul cried to him in these
} with strong Cries' 1692. 1701. 1737. Ryl
by

8 c with everlasting' 1701. 1737 & sub. ea
9 c this returned' 1692. 1701 1737 & sub.

10 c as an eccho or Sounding again,' 1692. 17
1737. & sub.

pardonable, that it was not the sin unto death, (1 John 5. 16, 17.) None but those that know what my trouble (by their own experience) was, can tell what relief came to my soul, by this consideration: it was a release to me from my former bonds, and a shelter from my former storms: I seemed now to stand upon the same ground with other sinners, and to have as good right to the word and prayer as any of they.

144. [189.] Now, I say, I was in hopes that my sin was not unpardonable, but that there might be hopes for me to obtain forgiveness. But, oh, how Satan did now lay about him, for to bring me down again! But he could by no means do it, neither this day, nor the most part of the next; for this sentence stood like a Mill-post at my back. Yet towards the evening of the next day, I felt this word begin to leave me, and to withdraw its supportation from me, and so I returned to my old fears again, but with a great deal of grudging and peevishness, for I feared the sorrow of despair, nor could my faith now long retain this word.

good 4

145. [190.] But the next day at evening, being under many fears, I went to seek the Lord: and as I prayed, I cried, and my soul cried to him in these words, with strong cries: *O Lord, I beseech thee shew me, that thou hast loved me with everlasting love.* Jer. 31. 3. I had no sooner said it, but with sweetness it returned upon me, as an echo, or sounding again,

again, I have loved thee with an everlasting love. Now I went to bed in quiet; also when I awaked the next morning, it was fresh upon my soul; and I believed it.

146. [191.] But yet the Tempter left me not, for it could not be so little as an hundred times, that he, that day did labour to break my peace. Oh, the combats and conflicts that I did then meet with! as I strove to hold by this word, That of *Esau* would fly in my face like lightning: I should be sometimes up and down twenty times in an hour, yet God did bear me out, and keep my heart upon this word, from which I had also, for several days together, very much sweetness, and comfortable hopes of pardon. For thus it was made out unto me, *I loved thee whilst thou wast committing this sin, I loved thee before, I love thee still, and I will love thee for ever.*

147. [192.] Yet I saw my sin most barbarous, and a filthy crime, and could not but conclude, with great shame and astonishment, that I had horribly abused the holy Son of God: wherefore I felt my soul greatly to love and pity him, and my bowels to yearn towards him; for I saw he was still my friend, and did reward me good for evil: yea, the love and affection that then did burn within to my Lord and Saviour Jesus Christ, did work at this time, such a strong and hot desire of revengement upon myself, for the abuse I had done unto him, that, to speak as I then thought, had I a thousand gallons of blood

'in quiet' 1692. 1701 1737. & sub.

'Soul's and I believed it.' 1692. 1701. 1737. & sub.

'like Lightning' 1692. 1701. 1737. & sub.

'bear me out' 1701. 1737. & sub.

'conclude with' 1701. 1737. & sub.

'horridly' 1692. 1701. 1737. Liverpool. 13 ~~16~~

'horribly' Ryland. Offor.

'such a strong' 1692. 1701. 1737. & sub
exc^t. Liverpool 1806

'I then thought' 1692. 1701. 1737 & sub

'had I a thousand' 1701. 1737. & sub

1 c freely them have spilt' 1692. 1701. 1737.

2 c thus musing' 1701. Ryland - Offor - 13

3 . considering' added 1692. 1701 & sub

4. c transgression' 1701. 1737. & sub

5 c them for all that they have done' 1692.
6 suggesting. 1701. 1737. Ryland & sub

7 c being afflicted' 1692. 1701. & sub

8 c were gone' 1701 1737. & sub

9 yet c I might' 1692.
c that I might' 1701. 1737. & sub

blood within my veins, I could freely then have spilt it all, at the command and feet of this my Lord and Saviour.

148. [193.] And as I was thus musing, and in my studies, considering how to love the Lord, and to express my love to him, that saying came in upon me, *If thou, Lord, shouldst mark iniquity, O Lord, who should stand? But there is forgiveness with thee, that thou mayst be feared*, Psalm 130. 4. These were good words to me, especially the latter part thereof, to wit, that there is forgiveness with the Lord, that he might be feared; that is, as then I understood it, that he might be loved, and had in reverence: for it was thus made out to me, *That the great God did set so high an esteem upon the love of his poor Creatures, that rather than he would go without their love, he would pardon their transgressions.*

149. [194.] And now was that word fulfilled on me, and I was also refreshed by it, *Then shall they be ashamed and confounded, and never open their mouth any more, because of their shame, when I am pacified towards them for all that they have done, saith the Lord God*, Ezek. 16. [36.] Thus was my Soul at this time (and as I then did think for ever) set at liberty from being afflicted with my former guilt and amazement.

150. [195.] But before many weeks were gone I began to despond again, fearing, that notwithstanding all that I had enjoyed, that I might

reference is in nearly all the editions of 36.

might be deceived and destroyed at the last: for this consideration came strong into my mind, *That whatever comfort and peace I thereby I might have from the word of the promise of life; yet unless there could be found in my re-freshments a concurrence and agreement in the Scriptures, let me think what I will thereof, and hold it never so fast, I should find no such thing at the end: for the Scripture cannot be broken,* John 10. 35.

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157. [196.] Now began my heart again to ake, and fear I might meet with a disappointment at last. Wherefore I began with all fervency to examine my former comfort, and to consider whether one that had sinned as I had done, might with confidence trust upon the faithfulness of God, laid down in those words, by which I had been comforted, and on which I had leaned my self; but now were brought to my minde, *For it is impossible for those who were once enlightned, and have tasted the heavenly gift, and were made partakers of the holy ghost, and have tasted the good word of God, and the powers of the World to come, if they shall fall away, to renew them again unto repentance,* Heb. 6. *For, if we sin wilfully, after we have received the knowledge of the truth, there remains no more sacrifice for sin, but a certain fearful looking for of judgment and fiery Indignation, which shall devour the adversaries,* Heb. 10. *Even as Esau, who for one morsel of meat, sold his Birth-right. For you know how that afterwards, when he would*

1 "scripture" 1701

2 "Scriptures" 1692. 1701
Right

3. x "with a disappointment at last" 1701
1737. & Sub.

4 "were brought those saying to" 1692. 13th
"were brought to" 1701. 1737. & Sub.

5 "again into" 1701.

1 ‘ of a child ’ 1701. 1737. & subs.

2 ‘ This for many days, ’ 1692. 1701. 1737 & subs.

would have inherited the blessing, he was rejected, for he found no place of repentance, though he sought it carefully with tears. Heb. 12.

182. [197.] Now was the word of the gospel forced from my soul; so that no promise or encouragement was to be found in the Bible for me: and now would that saying work upon my spirit to afflict me, *Rejoyce not, O Israel, for joy, as other people,* Hosea 9. 1. For I saw indeed, there was cause of rejoycing for those that held to Jesus; but as for me, I had cut my self off by my transgressions, and left my self neither foot-hold, nor hand-hold, among all the stays and props in the precious Word of life.

183. [198.] And truly, I did now feel my self to sink into a gulf, as an house whose foundation is destroyed. I did liken my self in this condition, unto the case of a child that was fallen into a Mill-pit, who though it could make some shift to scrabble and sprall in the water, yet because it could find neither hold for hand nor foot, therefore at last it must die in that condition. So soon as this fresh assault had fastened on my soul, that Scripture came into my heart, *This is for many days,* Dan. 10. 14. And indeed, I found it was so; for I could not be delivered, nor brought to peace again, untill well-nigh two years and an half were compleatly finished. Wherefore these words, though in themselves they tended to discouragement, yet

to me, who feared this condition, would be eternal, they were at sometimes as an help and refreshment to me.

184. [199.] For, thought I, *many days* are not for ever; *many days* will have an end; therefore seeing I was to be afflicted not a few, but many days, yet I was glad it was but for many days. Thus I say, I could recall myself sometimes, and give myself an help: for as soon as any the word came into my mind, at first, I knew my trouble would be long, yet this would be but sometimes, for I could not always think on this, nor ever be helped by it, though I did.

185. [200.] Now while these Scriptures lay before me, and laid sin anew at my door, that saying in Luke 18. 1. with others, did encourage me to prayer: Then the Tempter again laid at me very sore, suggesting, *That neither the mercy of God, nor yet the blood of Christ, did at all concern me, nor could they help me, for my sin; therefore it was but in vain to pray.* Yet thought I, *I will pray.* But, said the Tempter, *your sin is unpardonable.* Yet, said I, *I will pray.* [*'Tis so no boot,* said he, *yet,* said I, *I will pray.*] So I went to prayer to God; and while I was at prayer, I uttered words to this effect: *Lord, Satan tells me, That neither thy mercy, nor Christ's Blood, is sufficient to save my soul: Lord, shall I honour thee most, by believing thou wilt and canst; or him, by believing, that neither*

wilt

'are not for' 1692. 1701 & Subs.
bably a Typ err in the first edition.

'an help' 1701. 1737. & Subs

'the words came into my mind' 1692. 1701. 1737
— word — — — — — & Subs Offer & 13th

'helped by it' 1692. 1701. 1737. & Subs.

'sin anew at' 1692. 1701. 1737. & Subs
in Luke 10. 1.' 1692. 1701. 1737 & Subs

'therefore it was in vain to pray' added 1692
'therefore it was but in vain to pray' 1701. 1737. & Subs
~~'yet, thought I'~~ 1692
'well, said I' & 1701. 1737. & Subs
[ ] inserted in. 1692. 1701. 1737. & Subs

'within, by' 1692. 1701. 1737. & Subs

1	Quotation noted	1692. 1701	~~& sub~~ exc. ~~offer~~
2	" as I was "	1692. 1701	& sub
3	[ ] added	1692. 1701	& sub

1 crying, Is his mercy clean gone? is his mercy clean
for ever? And I thought sometimes, even while I
groaning in these expressions, they did seem to mak
question whether it was or no; yet I greatly feare
was.

Section 202 is not in the first edition

wilt nor canst? Lord, I would fain beware thee by believing that wilt and canst.

[201.] And as I was thus before the Lord, that Scripture fastened on my heart, [*O woman, great is thy Faith,*] [Mat. 15. 28.] even as if one had clapt me on the back, as I was on my knees before God; yet I was not able to believe this, [that this was a prayer of faith] till almost six months after; for I could not think that I had Faith, or that there should be a word for me to act Faith on; therefore I should still be, as sticking in the jaws of desperation, and went mourning up and down, in a sad condition.

202. There was nothing now that I longed for more than to be put out of doubt, as to this thing in question and as I was vehemently desiring to know, if there was indeed hope for me, these words came rolling into my mind? *Will the Lord cast off for ever? and will he be favourable no more? is his mercy clean gone for ever? doth his promise fail for evermore? hath God forgotten to be gracious? hath he in anger shut up his tender mercies?* Psal. 77. 7, 8, 9. And all the while they run in my mind, me thought I had still this as the answer, *'tis a question whether he hath or no; it may be he hath not.* Yea the interrogatory seemed to me to carry in it a strong affirmation that indeed he had not, or would so cast off, but would be favourable; that his promise did not fail, and that he hath not forgotten to be gracious, nor

[illegible] would to expect him up under misery. Some-
[illegible] thing also there was upon my heart at the
[illegible] same time, which I now cannot call to mind;
[illegible] which, with this text, did sweeten my
[illegible] heart, and make me conclude, that his mer-
[illegible] cy might not be quite gone, nor gone for
[illegible] ever.

187 [203.] At another time, I remember well, I was
again much under this question, *Whether the blood of Christ was sufficient to save my soul?* To which doubt I continued, from morning till about seven or eight at night, and at last, when I was, as it were, quite beaten out with fear, left it should not lay hold on me, these words did sound suddenly within my heart, *He is able*: but methought, this word *able*, 190 was (so) aloud unto me; it shewed a great weight; it seemed to be writ in great letters, and gave such a rattle to my fear and doubt, (I mean, for the time it tarried with me, which was about a day) as I never had from that, all my life, either before or since. Heb. 7. 25.

188 [204.] But one morning, as I was again at prayer, and trembling under the fear that *the blood of God could help me*, that piece of a sentence darted in upon me, *His grace is sufficient*. At this, methought, I felt some stay, as if there might be hopes. Oh, how good a thing it is for God to speak his Word! For about a fortnight before, I was looking on this very place, and then I thought it could not come near my soul with comfort, and therefore

and therefore

1 'I remembred' 1702. 1737. Hor. 13th
2 'this question' 1692. 1701 + sub.

3 'within my heart,' 1692. 1701. 1737 + sub.

4 'spoke loud' 1692. 1701. 1737. + sub. exc Hor.
5 'shewed a great' 1692. 1701. 1737. + sub.
6 [ ] inserted 1692. 1701. 1737. + sub.
7 'and give' 1702. 1737.
9 'or after' 1692. 1701. 737 + sub.
[illegible] 'as I was' 1701 1737 + sub.

1 ᶜ *therefore I threw* ' 1692 . 1701 . 1737 . & sub.

2 [ ] *inserted* 1692 . 1701 . 1737 . & sub.

3 ᶜ *be in it,* ' 1692 . 1701 . 1737 . & sub.

4. ᶜ *troubles* ' 1701 . 1737 . & sub.

5 ᶜ *I did still* ' 1701 . 1737 & sub.

6 ᶜ *his scripture* ' 1701 . 1737 & sub. exc.

7 [ ] *inserted* 1692 . 1701 . 1737 & sub.

8 ᶜ *this far* ' *omitted* & [ ] *inserted* 1692 . 1701 .
1737 & sub.

and therefore I threw down my book in a pet, [then I thought it was not large enough for me; no not large enough;] but now it was as if it had arms of grace so wide, that it could not only inclose me, but many more besides.

189. [205.] By these words I was sustained, yet not without exceeding conflicts, for the space of seven or eight weeks; for my peace would be in and out, sometimes twenty times a day, comfort now, and trouble presently; peace now, and before I could go a furlong, as full of fear and guilt as ever heart could hold; and this was not only now and then, but my whole seven weeks experience: for this about the sufficiency of grace, and that of *Esau's* parting with his birth-right, would be like a pair of scales within my mind, sometimes one end would be uppermost, and sometimes the other, according to which would [illegible] of trouble.

160. [206.] Therefore I did still [illegible] he would come in with [illegible] on my heart; to wit, that he would help me to apply the whole sentence, [for as yet I could not believe that he gave, that I gathered from [illegible] could not go,] for as yet I only helped me to hope there might be mercy for me, [for as yet I *suffered*; and though it came with power, it answered my former question, that there was hope; yet because [illegible] was left out, I was not reassured by

but prayed to God for that also. Wherefore, as I one day, when I was in a Meeting of Gods people, full of fadness and terror, for my fears again were strong upon me; and, as I was now thinking, my Soul was never the better, but my case most sad and fearful, these words did with great power suddenly break in upon me; *My grace is sufficient for thee, my grace is sufficient for thee, my grace is sufficient for thee*; three times together; and, O! methought that every word was a mighty word unto me; as *my*, and *grace*, and *sufficient*, and *for thee*; they were then, and sometimes are still, far bigger than others be.

162. [207.] At which time, my Understanding was so enlightened, that I was as though I had seen the Lord Jesus look down from Heaven, through the Tiles upon me, and direct these words unto me; This sent me mourning home, it broke my heart, and filled me full of joy, and laid me low as the dust; only it stayed not long with me, I mean in this glory, and refreshing comfort, yet it continued with me for several weeks, and did encourage me to hope: But as soon as that powerful operation of it was taken from my heart, that other, about *Esau*, returned upon me as before; so my soul did hang as in a pair of Scales again, sometimes up, and sometimes down, now in peace, and anon again in terror.

163. [208.] Thus

'when I was' 1701. 1737 & dub. exc 13th

'laid me low' 1692. 1701. 1737 & dub.

'But as soon' 1701. 1737. & dub.
'taken from' 1701. 1737. & dub.

1 c 'there are' 1692. 1701. 1737 + sub

2 c 'how I might' 1701

3 c 'they had said' 1701. 1737 + sub

4 c 'as the other' 1701. 1737 + sub.

5 c 'they had known' 1701. 1737. + sub.

1 This should be ~~John +~~ - 2 Pet. 2. 21 || and th
John +

163. [208.] Thus I went on for many weeks, sometimes comforted, and sometimes tormented; and especially at sometimes my torment would be very sore, for all those Scriptures aforenamed in the *Hebrews*, would be set before me, as the only sentences that would keep me out of Heaven. Then again I should begin to repent, whatever that thought went through me; I should also think thus with my self, *why, how many Scriptures are there against me? therefore but three or four — and cannot God miss them, and save me for all them?* Sometimes again I should think, *Oh! if it were not for these three or four words, how bold might I be comforted!* and I could hardly forbear at sometimes, but to wish them out of the Book.

164. [209.] Then methought I should see as if both *Peter*, and *Paul*, and *John*, and all the Writers, did look with scorn upon me, and hold me in derision; and as if they had said unto me, *All our words are truth, one of as much force as another; It is not we that have cut you off, but you have cast away your self; there is none of our sentences that you must take hold upon, but these, and such as these; It is impossible, there remains no more sacrifice for sin, Heb. 6. And it had been better for them not to have known the will of God, than after they had known it, to turn from the holy commandment delivered unto them, Heb. 10. How the Scriptures cannot be broken, Joh. 10. 35. Psa. 51. [illegible]*

Comma 1666 Ryland Ogden Lucas the

Comma 1666. see also

to. These, are the elders of the city of refuge, I saw, were to the judges both of my case and me, while I stood, with the avenger of blood at my heels, trembling at their gate for deliverance, also with a thousand fears and mistrusts, I doubted that he would shut me out for ever, *Joshua* 20. 3, 4.

165. [211.] Thus I was confounded, not knowing what to do, nor how to be satisfied in this question, *whether the Scriptures could agree in the salvation of my soul?* I quaked at the Apostles; I knew their words were true, and that they must stand for ever.

166. [212.] And I remember, one day, as I was in divers frames of Spirit, and considering that these frames were according to the nature of several Scriptures that came in upon my mind; if this of grace, then (why) I quiet; but if that of *Esau*, then tormented. *Lord*, thought I, *if both these Scriptures would meet in my heart at once, I wonder which of them would get the better of me.* So methought I had a longing mind that they might come both together upon me; yea, I desired of God they might.

still I
the I

ing I

167. [213.] Well, about two or three days after, so they did indeed; they bolted both upon me at a time, and did work and struggle strangely in me for a while; at last, that at least *Esau's* birth-right began to wax weak, and withdraw, and vanish; and then, about the sufficiency of grace prevailed, with peace and joy. And as I was in a muse about this thing,

Section 210 is not in the first edition.

'were according' 1701. 1737. & sub
'of several' 1701. 1737. & sub
'was I' 1701. 1737. & sub.

'a long mind' 1701. 1737. & sub
exc Effer 1005 & 13th.

1 "rejoyceth over" 1701. 1737. & Sub

2 "commendation" 1701.

3 "did also most" 1701. 1737 & Sub. exc 13 E "did also now"

4 "that I had" 1692. 1701. 1737 & Sub.
"comfort I had" & for

5 "in these words" 1692. 1701. 1737 & Sub.

6 "I will remember" 1701.

7 "coming aright was" 1692. 1701 1737 & Sub

thing, that Scripture came home upon me. *Mercy rejoyceth over judgment*, James 2. 13.

168 [214.] This was a wonderment to me, and truly, I am apt to think it was of God, for the Word of the Law and Wrath, must give place to the Word of life and grace; because though the Word of condemnation be glorious, yet the Word of life and salvation doth far exceed in glory, 2 Cor. 3. 8, 9, 10, 11. *Mark* 9. 5, 6, 7. *John* 6. 37. Also, that *Moses* and *Elias* must both vanish, and leave Christ and his Saints alone.

169. [215.] This Scripture (did also) most sweetly visit my soul; *And him that cometh to me I will in no wise cast out.* Oh the comfort that I had from this word, *in no wise!* As who should say, *by no means, for nothing whatsoever he hath done.* But Satan would greatly labour to pull this promise from me, telling of me, *That Christ did not mean me, and such as I, but sinners of a lower rank, that had not done as I had done.* But I should answer him again, *Satan, here is in these words no such exception; but him, that comes, him, any him; Him that cometh to me, I will in no wise cast out.* And this I will remember still, that of all the fights that Satan used to make this Scripture from me, yet he never did so much as put this question, *But do you come aright?* And I have thought the reason was, because he thought I knew full well, what coming aright was; for I saw that to come

aright,

was to come as I was, a vile and ungodly sinner, and so cast my self at the feet of Mercy, condemning my self for sin. If ever Satan and I did strive for any word of God in all my life, it was for this good word of Christ; he at one end, and I at the other: Oh, what work we made! it was for this in *John*; [I say,] that we did so tug and strive: he pulled, and I pulled; but blessed be God, I got some sweetness from it.

[216.] But, notwithstanding all these helps, and blessed works of grace, yet that of *Esau*'s selling of his birth-right, would still at times distress my Conference; for though I had been most sweetly comforted, and that but just before, yet when that came into my mind, 'It would make me fear again. I could not be quite rid thereof; it would every day be with me: wherefore now I went another way to work, even to consider the nature of this blasphemous thought. I mean, if I should take the words at the largest, and give them their own natural force and scope; even every word there is: so when I had thus considered, I found that if they were fairly taken, they would amount to this, *That I had finally left the Lord Jesus Christ to his choice whether he would be my Saviour or no;* for the wicked words were these, *Let him go if he will.* Then that Scripture gave me hope, *I will never leave thee nor forsake thee,* Heb. 13. 5. O Lord, said I, but I have left thee,

Then

1 'and so cast'. 1701. 1737. & sub.

2 [ ] inserted 1692. 1701 1737.

3 [ ] inserted 1692. 1701.
4 'got the better of him' 1692.
4c 'I overcame him' 1701. 1737 & sub.
5 'I got sweetness' 1701. 1737 & sub.
5c 'and got sweetness' Liverp 1805
6 'works of grace' 1701

7 'my mind' 1692. 1701 1737. & sub.

1 'Yet, above all' 1692. 1701. 1737 & sub:

2 'Syet' 1692. 1701. 1737 & sub

3 'to see' 1692. 1701. 1737 & sub

4 'me, I felt' 1692. 1701. 1737. & sub

5 [ ] Inserted 1692. 1701. 1737.

6 unwittingly did it, he who did it unawares; not of &c 1692 ——— &c not out of spight' 1701. 1737.

Then it answered again, *but I will not leave thee.* For this I thank God also.

171. [217.] Yet I was grievous afraid he would, and found it exceeding hard to trust him, seeing I had so offended him: I could have been exceeding glad, that this thought had never befallen, for then I thought I could, with more ease and freedom abundance, have leaned on his Grace: I see it was with me as it was with *Joseph's* Brethren; the guilt of their own wickedness did often fill them with fears, that their brother would at last despise them, *Gen.* 50. 15, 16. *Ezek.* 17. 18.

172. [218.] Yea above all the Scriptures that I met with, that in *Joshua* 20. was the greatest comfort to me, which speaks of the slayer that was to flee for refuge, *and if the avenger of blood pursue the slayer, then,* saith *Moses,* they *that are the Elders of the City of Refuge, shall not deliver him into his hand; because he smote his Neighbour unwittingly, and hated him not aforetime.* O! blessed be God for this word! I was convinced that I was the slayer, and that the avenger of blood pursued me, I felt with great terror; only now it remained that I enquire, whether I have right to enter the City of Refuge? So I found, That he must not, *who lay wait to shed blood* [it was not the wilful murderer] but he who *unwittingly* did it, who did it unawares, (not out of spight, or grudge, or malice, he that fled is unwittingly) even he who did not *hate his Neighbour before.* Wherefore

173. [219.] I thought verily I was the man that must sin, because I had smitten my Neighbour *wittingly, and hated him not aforetime*; for I hated him not aforetime; nay I prayed unto him, was tender of sinning against him; yea, and against this wicked Temptation, I had striven for twelve-months before; yea, and also when it did pass through my heart, it did, in spite of my teeth: Wherefore I thought I had right to enter this City, and the Elders, which are the Apostles, were not to deliver me up. This therefore was great comfort to me, and did give me much ground of hope.

174. [220.] Yet being very critical, for my smart had made me, that I knew not what ground was sure enough to bear me, I had one question that my Soul did much desire to be resolved about; and that was, *Whether it be possible, any Soul that hath indeed sinned the unpardonable sin, yet after that to receive, but the least true spiritual comfort from God through Christ?* The which, after I had much considered, I found the answer was, No, they could not; and that for these reasons:

175. [221.] *First*, Because those that have sinned that sin, they are delivered a share in the Blood of Christ, and being shut out of that, they must needs be void of the least ground of hope, and so of spiritual comfort; *For there remains no more sacrifice for sin*, Heb. 10. 26, 27. *Secondly*, Because they are denied a share in the promise of life; they *shall*

"enter, because" 1692. 1701. 1737 & sub.

2 "it did in spite" 1692. 1701. 1737. & sub

3 "possible any" 1701

1 'tendency' 1692 . 1701 . 1737 . & sub.

2 'my visage' 1701 . 1737 . & sub.

3 'so grimly as before' 1692 . 1701 . 1737 . & sub.

4 'Jesus Christ' 1701 . 1737 . & sub

shall never be forgiven, neither in this world nor in that which is to come, Mat. 12. 31.

Thirdly, The Son of God excludes them alſo from a ſhare in his bleſſed intercession, being for ever aſhamed to own them both before his holy Father and the bleſſed Angels in heaven, *Mark* 8.

176. [222.] When I had with much deliberation conſidered of this matter, and could not but conclude that the Lord had comforted me, and that too after this my wicked ſin; then methought I durſt venture to come nigh unto thoſe moſt fearful and terrible ſcriptures, with which all this while I had been ſo greatly affrighted, and on which indeed, before I durſt ſcarce caſt mine eye, (yea, had much ado an hundred times, to forbear wiſhing them out of the Bible, for I thought they would deſtroy me) but now, I ſay, I began to take ſome meaſure of incouragement, to come cloſe to them, to read them and conſider them, and to weigh their ſcope and tendency.

177. [223.] The which, when I began to do, I found my village changed; for they looked not ſo grimly, as before I thought they did: And firſt, I came to the ſixth of the *Hebrews*, yet trembling for fear it ſhould ſtrike me; which, when I had conſidered, I found that the falling there intended, was a falling away, that is, as I conceived, a falling from, and an abſolute denying of the Goſpel, of the remiſſion of ſins by [Jeſus] Chriſt; for, ſaith

them the Apostle begins his argument, verse 1, 2, 3. *Secondly*, I found that this falling away must be openly, even in the view of the World, even to *put Christ to an open shame*. *Thirdly*, I found that those he there intended were for ever shut up of God both in blindness, hardness, and impenitency; *It is impossible they should be renewed again unto repentance*. By all these particulars, I found, to God's everlasting praise, my sin was not the sin in this place intended.

'*First*, I confessed I was fallen, but not fallen 'away, that is, from the profession of faith in 'Jesus unto eternal life.

'*Secondly*, I confessed that I had put Jesus 'Christ to *shame* by my sin, but not to open '*shame*, I did not deny him before men, nor 'condemn him as a fruitless one before the 'world.

'*Thirdly*, Nor did I find that God had shut 'me up, or denied me to come (though I found 'it hard work indeed to come) to him by sor-'row and repentance: blessed be God for un-'searchable grace.

176. [224.] Then I considered that in the tenth of the *Hebrews*, and found that the *wilful sin* there mentioned, is not every wilful sin, but that which doth throw off Christ, and then his Commandments too. *Secondly*, That must be done also openly, before two or three witnesses, to answer that of the law, verse 28. *Thirdly*, This sin cannot be committed but with great despite done to the Spirit of grace;

'intended' 1692. 1701. 1737. & sub.

The lines marked with inverted commas are not inserted in the first edition.

'but that which' 1701. 1737. & sub.

'must be done also' 1701. 1737 & sub.

1 "selling of his" 1701. 1737 & sub. exc Gfor K

2 "That this" 1692. 1701.

3 "that after" 1701. 1737. & sub exc 13th

4 "even from his Brother" 1701. 13th.

5 "twenty years" 1692. 1701. 1737. & sub.

6 "hast thyself" 1701. 1737. & sub
should be "hast to or unto thyself"

7 "but the Blessing" 1692. 1701. 1737 & sub

grace; despising both the dissuasions from that sin, and the perswasions to the contrary. But the Lord knows, though this my sin was devilish, yet it did not amount to these.

179. [225.] And as touching that in the twelfth of the *Hebrews*, about *Esau's* selling of his Birth-right, though this was that which killed me, and stood like a spear against me; yet now I did consider, *First*, That this was not a hasty thought against the continual labour of his mind; but a thought consented to, and put in practice likewise, and that after some deliberation, *Gen.* 25. *Secondly*, It was a publick and open action, even from his Brother, if not before many more; this made his sin of a far more heinous nature than otherwise it would have been. *Thirdly*, He continued to slight his Birth-right: *He did eat and drink, and went his way; thus* Esau *despised his Birth-right*; yea, twenty years after he was found to despise it still, *And Esau said, I have enough, my Brother, keep that thou hast for thy self*, Gen. 33. 9.

180. [226.] Now as touching this, *That* Esau *sought a place of repentance*; thus I thought: *First*, This was not for the *Birth-right*, but for the *Blessing*; this is clear from the Apostle, and is distinguished by *Esau* himself, *He hath taken away my Birth-right*, (that is, formerly) *and now he hath taken away my Blessing also*, Gen. 27. 36. *Secondly*, Now this being thus considered, I came again to the Apostle, to see what might be the mind of God, in a New-

Testament

Testament title and sense concerning *Esau's* fact; and so far as I could conceive, this was the mind of God, *That the Birth-right* signified *Regeneration*, and the *Blessing*, the *Eternal Inheritance*; for so the Apostle seems to hint, *Lest there be any prophane person, as* [1] *Esau, who for a morsel of meat sold his Birth-right*; as if he should say, That shall cast off all those blessed beginnings of God that at present are upon him, in order to a new Birth, lest they become as *Esau*, even be rejected *afterwards*, when they should inherit the blessing.

[227.] For many there are, who in the day of Grace and Mercy, despise those things which are indeed the Birth-right to Heaven, who yet when the decisive day appears, will cry as loud as *Esau*, *Lord, Lord, open to us*; but then, as *Isaac* would not repent, no more will God the Father, but will say, *I have blessed these, yea, and they shall be blessed*; but as for you, *Depart, you are workers of iniquity*, Gen 27. 33. Luke 13. 25, 26, 27.

[228.] When I had thus considered these Scriptures, and found that thus to understand them, was not against, but according to other Scriptures; this still added further to my encouragement and comfort, and also gave a great blow to that objection, to wit, *That the Scriptures could not agree as to the salvation of my Soul*. And now remained only the hinder part of the Tempest, for the thunder was gone beyond me, only some drops

'for a mordel' 1701. 1737. Ydeub exe 13th.

lest there be any person amongst you
these words are one 1701. 1737 Ydeub

they should' 1701. 1737. Ydeub.

'the declining days appear' 1701. appears 1737. Ryland
exe. 13th Ydeub

1 'it oft befell me' 1701. 1737. & sub.

2 'passing into' 1701. 1737. & sub

3 'I was doing' 1701. 1737. & sub

drops did ſtill remain, that new and freſh would fall upon me; but becauſe my former frights and anguiſh were very ſore and deep, therefore it off befell me ſtill, as it befalleth those that have been ſcared with fire, I thought every voice was, *Fire, Fire*; every little touch would hurt my tender Conſcience.

183. [229.] But one day, as I was paſſing into the field, and that too with ſome darkneſs on my Conſcience, fearing leſt yet all was not right, ſuddenly this ſentence fell upon my ſoul, *Thy righteouſneſs is in Heaven*; and methought withal, I ſaw with the eyes of my ſoul, Jeſus Chriſt at God's right hand—there, I ſay, was my Righteouſneſs; ſo that wherever I was, or whatever I was doing, God could not ſay of me, *He wants my Righteouſneſs*, for that was juſt before him. I alſo ſaw moreover, that it was not my good frame of heart that made my Righteouſneſs better, nor yet my bad frame that made my Righteouſneſs worſe; for my Righteouſneſs was Jeſus Chriſt himſelf, *The ſame yeſterday, to day, and for ever*, Heb. 13. 8.

184. [230.] Now did my chains fall off my legs indeed, I was looſed from my afflictions and irons, my temptations alſo fled away; ſo that from that time thoſe dreadful Scriptures of God left off to trouble me; now were I alſo home rejoycing, for the grace and love of God. So when I came home, I looked to ſee if I could find that ſentence, *Thy Righteouſneſs*

witness is in Heaven; but could not find such a Scripture, wherefore my Heart began to sink again, only that was brought to my remembrance [1 Cor. 1, 30.] *He is made unto us of God, Wisdom, Righteousness, Sanctification, and Redemption*; by this word, I saw the other Sentence true.

105 [231.] For by this Scripture I saw that the Man Christ Jesus, as he is distinct from us, as touching his bodily presence, so he is our Righteousness and Sanctification before God: here therefore I lived, for some time, very sweetly at peace with God through Christ; O! methought Christ! Christ! there was nothing but Christ that was before my eyes; I was not now only for looking upon this and the other benefits of Christ apart, as of his Blood, Burial, or Resurrection, but considering him as a whole Christ; as he in whom all these, and all other his Virtues, Relations, Offices, and Operations met together, and thus [he sat] on the right Hand of God in Heaven.

106. [232.] 'Twas glorious to me to see his exaltation, and the worth and prevalency of all his benefits, and that because now I could look from my self to him, and should reckon, that all those graces of God that now were green on me, were yet but like those crude Groats and Four-pence-half-pennies that poor men carry in their purses, when their Gold is in their Trunks at home. O! methought my Gold was in my Trunk at home! in Christ

reference noted 1692 . 1701 . 1737 . ✝ Sub exc. Offer.

"but considering him as a whole Christ" 701 . 1737 ✝ Sub

"all other his" 1701 . 1737 . ✝ Sub

"as he sat" 1692
"he sat" 701 . 1737 . ✝ Sub

"because now" 1692 . 1701 . 737 . ✝ Sub.

"green on me" 1692 . 1701 . 1737 . ✝ Sub.

1 "with the Son" 1692. 1701. 1737. & sub.

2 ~~quotes~~ "Ephes. 5. 30" 1692. 1701. 1737. & sub.
should be 5. 30

3 "in me;" 1692. 1701. 1737. & sub.

4 "by Body" 1701. 1737. & sub. exc. 13th hymn

Christ my Lord and Saviour? Now Christ was all; all my Wisdom, all my Righteousness, all my Sanctification, and all my Redemption.

[233.] Further, the Lord did also lead me into the mystery of union with the Son of God, that I was joyned to him, that I was flesh of his flesh, and bone of his bone; and now was that a sweet word to me, in Ephes. 5. 30. By this also was my faith in him, as my Righteousness, the more confirmed to me; for if he and I were one, then his Righteousness was mine, his Merits mine, his Victory also mine. Now could I see my self in Heaven and Earth at once; in Heaven by my Christ, by my Head, by my Righteousness and Life, though on Earth by Body or person.

[234.] Now I saw Christ Jesus was looked on of God, and should also be looked upon by us, as that common or publick person, in whom all the whole Body of his Elect are always to be considered and reckoned; that we fulfilled the Law by him, died by him, rose from the dead by him, got the Victory over sin, death, the Devil, and hell, by him; when he died, we died, and so of his Resurrection: *Thy dead men shall live, together with my dead body shall they arise*, saith he, Isa. 26. And again, *After two days he will revive us, and the third day we shall live in his sight*, Hosea 6. 2. Which is now fulfilled by the sitting down of the Son of Man on the right hand of the Majesty in the Heavens, according

according to that in the Ephesians; He hath raised us up together, and made us sit together in heavenly places in Christ Jesus, Ephes. 2. 6.

190. [236.] Thus these blessed considerations and scriptures, with many other of like nature, were to those days made to spangle in mine eyes: so that I have cause to say, *Praise ye the Lord God in his sanctuary; Praise him in the firmament of his power; Praise him for his mighty acts; Praise him according to his excellent greatness*, Psal. 150. 1, 2.

190. [236.] Having thus in few words given you a taste of the sorrow and affliction that my soul went under by the guilt and terror of this my wicked thought, did lay me under; and having given you also a touch of my deliverance therefrom, and of the sweet and blessed comfort that I met with afterwards, which comfort dwelt about a twelvemonth with my heart, to my unspeakable admiration: I will now, (God willing) before I proceed any further, give you in a word or two, what, as I conceive, was the cause of this Temptation; and also after that, what advantage, at the last, it became unto my soul.

191. [237.] For the causes, I conceived they were principally two; of which two also I was deeply convinced all the time this trouble lay upon me. The first was, for that I did not, when I was delivered from the Temptation that went before, still pray to God to keep me from Temptations that were

"that in the" 1701

"of like" 1692. 1701. 1737. + sub.
"mine eye" 1701. 1737. + sub.

quoted Prol. ~~25~~ 1. 2 — 1701. 1737. + sub.
not quoted Offor.

"that thus my" 1701. 1737. + sub.
"that these my wicked thoughts" Offor.

1 'of his love' 1692. 1701. 1737. & Sub.

2 'thus suffered' 1692. 1701. 1737. & Subs
'suffered' Offor. Liverp 1807.

were to come; for enough, as I can say in truth, against was much as prayer before this cryed vexed me, yet then I prayed only, or at the most, principally, for the removal of present troubles, and for fresh discoveries of his love in Christ: which I saw afterwards was not enough to do; I also should have prayed, that the grace God would keep me from the evil that was to come.

192. [288.] Of this I was made deeply sensible by the prayer of holy *David*, who when he was under present mercy, yet prayed that God would hold him back from sin and temptation to come; *Keep back*, saith he, *shall I be innocent, and I shall be more cast from the great* small Capt
transgression. Psalm 19. 13. By this very word was I called and condemned, once through this long temptation.

193. [289.] That also was another word that did much condemn me for my folly, in the neglect of this duty. *Heb.* 4. 16. *Let us therefore come boldly unto the Throne of grace, that we may obtain mercy, and find grace to help in time of need*: this I had not done, and therefore was (justly) left to sin, and to Satan, according to what is written. *Pray without ceasing*. And truly this thing is to this day of such weight and consequence with me, that I dare not, when I come before the Lord, go off my knees until I have got him for help and mercy against the temptations that are to come: and I do believe once, Reader, that thou learn to beware

of my negligence, by the affliction that for this thing I did for days, and months, and years, with sorrow undergoe.

194 [244.] Another cause of this temptation was, that I had tempted God; and on this manner did I do it: Upon a time my wife was great with child, and before her full time was come, her pangs, as of a woman in travail, were fierce and strong upon her, even as if she would have immediately fallen in labour, and been delivered of an untimely birth: now at this very time it was, that I had been so strongly tempted to question the being of God; wherefore, as my wife lay crying by me, I said, but with all secrecie imaginable, even thinking in my heart, *Lord, if now thou wilt remove this sad affliction from my Wife, and cause that she be troubled no more therewith this night,* (and now were her pangs just upon her) *then I shall believe that thou canst discern the most secret thoughts of the heart.*

195 [245.] I had no sooner said it in my heart, but her pangs were taken from her, and she was cast into a deep sleep, and so continued till morning; at this I greatly marvelled, not knowing what to think; but after I had been awake a good while, and heard her cry no more, I fell to sleep also; so when I awaked in the morning, it came upon me again, even what I had said in my heart the last night, and how the Lord had shewed me, that he knew my secret thoughts, which was a great fr-

fromfh-

'afflictions' 1701 . 1737 . & sub.

'now thou wilt' 1701 1737 & sub

'shall I know' 1692. 'I shall beleive' 1701

'knoughts' 1692 . 1701 . 1737 . & sub

'so continued' . 1692 . 1701 . 1737 & sub

'to sleep' 1692 . 1701 . 1737 & sub.

'asleep' Effor & 13

1 c also carried 1692. 1701. 1737 & sub.

2 not doubled 1692. 1701. & sub.

3 that were 1692. 1701 & sub

4 his words 1701. 1737. & sub.

5 to have 1701. 1737. & sub. exc Offor & 13.

6 have gained 1692. 1701. 1737 & sub.

7 blessing 1701 1737 & sub.

8 that went before 1692. 1701. 1737 & sub.

ſtonishment unto me for ſeveral weeks after.

[242.] Well, about a year and a half afterwards, that wicked ſinful thought, of which I have ſpoken before, went through my wicked heart, even this thought, *let Christ go if he will*; ſo when I was fallen under guilt for this, the remembrance of my other thought, and of the effect thereof, would alſo come upon me with this retort, which alſo carried rebuke along with it, *Now you may ſee that God doth know the moſt ſecret thoughts of the heart, now you may ſee that God doth*

Know the most secret thoughts of the heart!

[243.] And with this, that of the paſſages that were betwixt the Lord and his ſervant *Gideon*, fell upon my ſpirit; how becauſe that *Gideon* tempted God with his Fleece, both wet and dry, when he ſhould have believed and ventured upon his Word, therefore the Lord did afterwards ſo try him, as to ſend him againſt an innumerable company of Enemies; and that too, as to outward appearance, without any ſtrength or help, *Judges* 6, 7. Thus he ſerved me, and that juſtly, for I ſhould have believed his Word, and not to have put an *if* upon the all-ſufficiency of God.

Judges iv. 7 Multitude and Effort Judges vi. 7 13

[244.] And now to ſhew you ſomething of the advantages that I alſo have gained by this Temptation; And firſt, By this I was made continually to poſſeſs in my ſoul a very wonderful ſenſe both of the bleſſing and glory of God, and of his beloved Son; in the temptation that went before, my ſoul

was perplexed with unbelief, blasphemy, hardness of heart, questions about the being of God, Christ, the truth of the word, and certainty of the world to come; I say, then I was greatly assaulted, and tormented with the thin, but now the case was otherwise, now was God and Christ continually before my face, though not in a way of comfort, but in a way of exceeding dread and terror. The glory of the holiness of God, did at this time break me to pieces: and the Bowels and Compassion of Christ, did break me as on the Wheel; for I could not consider him, but as a lost and rejected Christ, the remembrance of which, was as the continual breaking of my bones.

199. [248.] The Scriptures also were wonderful things unto me; I saw that the truth and verity of them, were the Keys of the Kingdom of Heaven; those that the Scriptures favour, they must inherit bliss; but those that they oppose and condemn, must perish for evermore: Of this word, *The Scriptures cannot be broken*, would rend the caul of my heart; and so would that other, *Whose sins ye remit, they are remitted: but whose sins ye retain, they are retained*: Now I saw the Cities to be Elders of the City of Refuge, Josh. 20. 4. those that they were to receive in, were received to life: but those that they shut out, were to be slain by the avenger of blood.

200. [249.] Oh! one sentence of the Scripture did more afflict and terrify my mind, [illegible] sentences

] Inserted 1692. 1701. 1737 & subs.

1 'The Scriptures also' 1692. 1701. 1737. & subs

2 'those that the' 1692. 1701. 1737. & subs

3 'those that they' 1692. 1701. 1737 & subs

4 'or this word' 1701

'to be Elders' 1701

'those that they' 1692. 1701. 1737 & subs

1 "might come" 1701. 1737. + sub exc 13th

2 "made to see" 1692. 1701. 1737 + sub

3 "the Promises" 1692. 1701. 1737. + sub

4 "the thundring" 1692. 1701. 1737. + sub

5 "fearfulness" 1692. 1701. 1737. + sub

6 "greatly holden off" 1692. 1701. 1737. + sub

7 "yea like" 1701. 737

8 "coals" 1701. 1737 + sub

9 "or right to own" 1701. 1737 Oxf. 13th } "or right to" Liverp

10 "his Heart" 1701. 13th

sentences that stood against me, (as sometimes I thought they every one did) more, I say, than an Army of forty thousand men that might come against me. Woe be to him against whom the Scriptures bend themselves.

201 [247.] By this Temptation I was made to see more into the nature of the promise, than ever I was before; for I lying now trembling under the mighty hand of God, continually torn and rent by the thunderings of his Justice; this made me, with careful heart, and watchful eye, with great fearfulness, to serious turn over every leaf, and with much diligence, mixed with trembling, to consider every sentence, together with its natural force and latitude.

202 [248.] By this Temptation also, I was greatly holden off my former foolish practice, of putting by the Word of promise when it came into my mind; for now, though I could not suck that comfort and sweetness from the promise, as I had done at other times, yet like to a man a sinking, I should catch at all I saw: formerly I thought I might not meddle with the promise, unless I felt its comfort; but now 'twas no time thus to do, the Avenger of blood too hardly did pursue me.

203 [249.] Now therefore was I glad to catch at that word, which yet I feared, I had no ground nor right to own; and even to leap into the bosom of that promise, that yet I feared did shut its heart against me. Now also I should

labour to take the word as God hath laid it down, without refraining the natural force of one syllable thereof. O what did I now see in that blessed sixth of *John*, *And him that comes to me, I will in no wise cast out!* John 6. 36. Now I began to consider with my self, that God hath a bigger mouth to speak with, than I had a heart to conceive with; I thought also with my self, that he spake not his words in haste, or in an unadvised heat, but with infinite wisdom and judgment, and in very truth and faithfulness, 2 *Sam.* 3. 28.

201 [250.] I should in these days, often in my greatest agonies, even flounce towards the promise, (as the horses do towards sound ground, that yet stick in the mire) concluding, (though as one almost bereft of his wits through fear) on this I will rest and stay, and leave the fulfilling of it to the God of heaven that made it. Oh! many a pull hath my heart had with Satan, for that blessed sixth of *John*; I did not now, as at other times, look principally for comfort, (though, O how welcome would it have been unto me!) but now a Word, a Word to lean a weary Soul upon, that I might not sink for ever! 'twas that I hunted for.

205 [211.] Yea, often when I have been making to the promise, I have seen as if the Lord would refuse my Soul for ever; I was often as if I had run upon the pikes, and as if the Lord had thrust at me, to keep me from him, as with a flaming sword. Then should I think

'John 6. 30' ch. VI. 30 Liverp 1692. 1701 1737 & duab ex Offor

'God hatta' 1692 . 1701 1737.

'had a heart' 1692 . 1701 . 1737 .

'that it might' 1701. 1737 & duab

] 1692. 'haunted for' 1701
1737. Rylands duab

1 Quoted 'Luke. 1' 1692. 1701. Offer. 13th.

2 'to draw' 1701. 1737. 13th.
3 'share guilt' 1701

4 'pray to God' 1701

5 'as I did' 1701. 1737. Vade

The paragraph marked with inverted comma
not in the first edition
in 1692. Vade

think of *Esther*, who went to petition the King contrary to the law, *Esther* 4. 16. I thought also of *Benhadad*'s servants, who came with ropes upon their heads to their enemies for mercy, 1 *Kings* 20. 31. *&c.* The woman of *Canaan* also, that would not be denied, though called dog by Christ, *Mat.* 15. 22, *&c.* and the man that went to borrow bread at midnight, *Luk.* 11. 5, 6, 7, 8. *&c.* were great encouragements unto me.

[252.] I never saw those heights and depths in grace, and love, and mercy, as I saw after this temptation: great sins do draw out great grace; and where guilt is most terrible and fierce, there the mercy of God in Christ, when shewed to the soul, appears most high and mighty. When *Job* had passed through his captivity, *he had twice as much as he had before*, Job 42. 10. Blessed be God for Jesus Christ our Lord. Many other things I might here make observation of, but I would be brief, and therefore shall at this time omit them; and do pray to God that my harms may make others fear to offend, lest they also be made to bear the Iron Yoke as I did.

I had two or three times, as or about my deliverance from this temptation, such strange apprehensions of the grace of God, that I could hardly bear up under it, it was so out of measure amazing, when I thought it could reach me, that I do think, if that

From [illegible] sense

of his dealings with me

had abode long upon me, it would
me uncurable for business.
Now I shall go forward to give you a
of other of the Lord's dealings
with me, at sundry other seasons, and of the
temptations I then did meet withall. I shall
begin with what I met with when I first did
join in fellowship with the people of God
in Bedford. After I had propounded to the
Church, that my desire was to walk in the
order and ordinances of Christ with them,
and was also admitted by them; while I
thought of that blessed Ordinance of Christ,
which was his last Supper with his disciples
before his death, that Scripture, *Do this in
remembrance of me*, Luke 22. 19. was made
a very precious word unto me; for by it
the Lord did come down upon my consci-
ence with the discovery of his death for my
sins, and as I then felt, did as if he plunged
me in the virtue of the same. But, behold,
I had not long been a partaker of that Ordi-
nance, but such fierce and sad temptation, did
attend me at all times thereto, both to blas-
pheme the Ordinance, and to wish some
deadly thing to those that then did eat there-
of. Thus lest I should at any time be guilty
of consenting to these wicked and fearful
thoughts, I was forced to bend my self, all
the while, to pray to God to keep me from
such blasphemies; and also to cry to God as
I took the Bread and Cup to them, as it went
from mouth to mouth. The reason of this
temp-

omitted 1692. 1701. 1737 & sub.

'not long seen' 1701

'as it were' 1701. 1737 & sub.

not in first
[ ] Inserted in 1692. 1701. 1737. & subs.

1. "at the last" 1692. 1701. 1737. – 13th

2. "hath been" 1692. 1701. 1737. & subs.

3. "something" 1701. 1737. & subs. &c 13th

4. "wherewith" 1692. 1701. 1737. & subs.

5. "eyes" 1701. 1737. & subs.

6. "most of my" 1701.

temptation, I have thought since, was, because I did not with that reverence as became me, first approach to partake thereof. So

208. [254.] Thus I continued for three quarters of a year, and could never have rest nor ease; but at the last the Lord came in upon my Soul with that same Scripture, by which my Soul was visited before; and after that, I have been usually very well and comfortable in the partaking of that blessed Ordinance, and have, I trust, therein discerned the Lord's Body, as broken for my sins, and that his precious Blood hath been shed for my transgressions.

209. [255.] Upon a time I was something inclining to a Consumption, whereupon about the spring, I was suddenly and violently seized with much weakness in my outward man, insomuch that I thought I could not live. Now began I afresh to give my selfup to a serious examination after my state and condition for the future, and of my Evidences for that blessed world to come: For it hath, I bless the name of God, been my usual course, as always, so especially in the day of affliction, to endeavour to keep my interest in Jesus clear before mine eyes. forest

210. [256.] But I had no sooner began to recall to mind my former experiences of the goodness of God to my Soul, but there came flocking into my mind an innumerable company of my sins and transgressions, amongst which these were at this time most of my

affliction, namely, my deadness, dulness, and coldness in my holy Duties; my wanderings of heart, my wearisomeness in all good things, my want of love to God, his ways and people, with this at the end of all, *Are these the fruits of Christianity? are these the tokens of a blessed man?*

211. [237.] At the apprehensions of these things, my sickness was doubled upon me, for now I (was) sick in my inward man, my soul was clogged with guilt; now also was my former experience of God's goodness to me, quite taken out of my mind, and hid as if they had never been, nor seen: Now was my soul greatly pitched between these two considerations, *Live I must not, die I dare not*: now I sunk and fell in my spirit, and was giving up all for lost; but as I was walking up and down in the house, as a man in a most woeful state, that word of God took hold of my heart, *Ye are justified freely by his grace, through the redemption that is in Christ Jesus*, Rom. 3. 24. [But, oh, what a turn it made upon me!]

212. [238.] Now was I as one awaked out of some troublesome sleep and dream; and listening to this heavenly sentence, I was as if I had heard it thus spoken to me, *Sinner, though thy sickness be sore, that because of thy sins and infirmities I cannot love thy soul; but behold, my Son is by me, and upon him I look, and not on thee, and I deal with thee according as I am pleased with him.* At this I was greatly enlightened

'of my wearisomness' 6.7.8.

'in my holy' 1701. 1737 & sub. ex 13th.

'apprehensions' 1688 1692. 1701. 1737. & sub.
'now I was' 1701. 1737. & sub.
'was all my' 1688 1701. 1737. & sub.
'as if they' 1688 1692. 1701. 1737. & sub.
'or seen' 1701. 1737. & sub.
'pitched' 1701. 13th.

] not inserted in first edition but in 1692. 1701. 1737. & sub.

'had heard' 1701. 1737. & sub.
'spoken to me' 1701. 1737. & sub.

'and deal' 1688 1692. 1701. 1737. & sub.
'and shall deal' 13th ~~Oxford~~.

1 "enlightened" 1701 . 1737. & subs.
2 "God would" 1701. 1737 & subs exc. 13th & offsp.
3 "but his looking" 1692. 1701. 1737. & subs.

4 "Scripture also came" 1692 . 1701. 1737. & subs
5 "he hath saved" 1692. 901. 1737. & subs
(he saved right)

The paragraph numbered 260 is not in the first ed

lightned in my mind, and made to understand, that God could justifie a sinner at any time, it was but his looking upon Christ, and imputing of his benefits to us, and the work was forthwith done.

213 [259.] And as I was thus in a muse, that *Scripture* also came with great power upon my spirit, *Not by works of righteousness that we have done, but according to his mercy he hath saved us*, &c. 2 Tim. 1. 9. Tit. 3. 5. Now was I got on high, I saw my self within the arms of grace and mercy; and though I was before afraid to think of a dying hour, yet now I cried, *Let me die*; now death was lovely and desirable in my sight, for I saw *we shall never live indeed, till we be gone to the other World*. Oh, methought this life is but a slumber, in comparison of that above; at this time also I saw more in those words, *Heirs of God*, Rom. 8. 17. than ever I shall be able to express while I live in this world; *Heirs of God!* God himself is the portion of the Saints: This I saw and wondred at, but cannot tell you what I saw.

260. Again, as I was at another time very ill and weak, all that time also the tempter did beset me strongly, (for I find he is much for assaulting the soul, when it begins to approach towards the grave, then is his opportunity) labouring to hide from me my former experience of God's goodness, and also setting before me the terrors of death

death, and the judgment of God, insomuch that at this time, through my fear of miscarrying for ever (should I now die) I was as one dead before death came, and was as if I had felt my self already descending into the pit; methoughts I said, there was no way but to hell I must; but behold, just as I was in the midst of those fears, these words of the Angel's carrying *Lazarus* into *Abraham*'s bosom darted in upon me, as who should say, *so it shall be with thee, when thou dost leave this world.* This did sweetly revive my spirits, and help me to hope in God; which when I had with comfort mused on a while, that word fell with great weight upon my mind, *o death, where is thy sting? o grave, where is thy victory?* 1 Cor. 15. 55. At this I became both well in body and mind at once, for my sickness did presently vanish and I walked comfortably in my work for God again.

214 [261.] At another time, though just before I was pretty well and savoury in my spirit, yet suddenly there fell upon me a great cloud of darkness, which did so hide from me the things of God and Christ, that I was as if I had never seen or known them in my life; I was also so over-run in my soul with a senseless, heartless frame of spirit, that I could not feel my soul to move or stir after *grace* and *life* by *Christ*; I was as if my loins were broken, or as if my hands and feet had been tied and bound with chains. At

1e not knowen 3 1692 e or know 3 1701

2e and bound 3 1701.

1 'seize upon my' 1692. 1701. 1737. & sub.

2 'uncomfortable to me' 1692. 1701. 1737. & sub

3 'I stood musing' 1701. 1737. & sub. exc 1st

[ ] Quotation noted 1699. 1701. 1737 & sub exc Effor

4 'told I' 1701.

5 'yet the twelfth' 1692. 1701. 1737 & sub
'of the author' exchanged for 'chapter'

At this time also I felt some weakness to seize upon my outward man, which made all the other affliction the more heavy and uncomfortable to me.

215. [262.] After I had been in this condition some three or four days, as I was sitting by the fire, I suddenly felt this word to sound in my heart, *I must go to Jesus*; at this my former darkness and atheism fled away, and the blessed things of heaven were set within my view. While I was on this sudden thus overtaken with surprize, Wife, said I, is there ever such a Scripture, *I must go to Jesus*? She said, she could not tell; therefore I fell a musing still, to see if I could remember such a place; I had not sat above two or three minutes, but that came bolting in upon me, *And to an innumerable company of Angels*; and withall *Hebrews* the twelfth, about the mount *Sion* was set before mine eyes. [*Heb.* 12. 22, 23, 24.]

216. [263.] Then with joy I told my Wife, *O now I know, I know!* but that night was a good night to me, I never had but few better: I longed for the company of some of God's people, that I might have imparted unto them what God had shewed me: Christ was precious Christ to my soul that night, I could scarce lie in my bed for joy, and peace, and triumph, through Christ; this great glory did not continue upon me until morning, yet the twelfth of the author to the Hebrews, [illegible] *Heb.*

Heb. 12.22, 23. was a blessed Scripture to me for many days together after this. The words are these, *Ye are come to mount Sion, to the City of the living God, to the heavenly Jerusalem, and to an innumerable company of Angels, to the general assembly and Church of the first-born, which are written in heaven, to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the New Testament, and to the blood of sprinkling, that speaketh better things than that of Abel.* Thorough this blessed Sentence, the Lord led me over and over, first to this word, and then to that, and shewed me wonderful glory in every one of them. These words also have oft since this time, been great refreshment to my Spirit. Blessed be God for having mercy on me.

A Brief Account of the Author's Call to the Work of the Ministry.

[365.] AND now I am speaking my Experience, I will in this place thrust in a word or two concerning my preaching the Word, and of God's dealing with me in that particular also: For after I had been about five or six years awakened, and helped

right
v 24 inserted in 1737.
v 21 omitted 1692 [1701 . v 21 omitted] all omitted Oxf.
v 21 v 24 omitt. Ryland as 1701 – 13th Livesey 1807
'ye are come' right. 1701 . 1737 . v dub
'to the Spirit' 1701.

1c helped myself to see' 1692. 1701. 1737. Hdub

2c and also inabled' 1692. 1701. 1737. Hdub

3c therefore they desired me' 1692. 1701. 1737. Hdub

4c some times' 1692. 1701. 1737. Hdub

enabled to see both the want and worth of Jesus Christ our Lord, and life enabled to venture my soul upon him: Some of the most able among the Saints with us, I say, the most able for judgment, and holiness of life, as they conceived, did perceive that God had counted me worthy to understand something of his Will in his holy and blessed Word, and had given me utterance in some measure, to express what I saw, to others for edification; therefore they desired me, and that with much earnestness, that I would be willing, at sometimes, to take in hand, in one of the Meetings, to speak a word of Exhortation unto them.

249 [266.] The which, though at the first it did much dash and abash my spirit, yet being still by them desired and intreated, I consented to their request, and did twice, at two several Assemblies, (but in private) though with much weakness and infirmity, discover my gift amongst them; at which they not only seemed to be, but did solemnly protest, as in the sight of the great God, they were both affected and comforted, and gave thanks to the Father of Mercies, for the grace bestowed on me.

250 [267.] After this, sometimes, when some of them did go into the Country to teach, they would also that I should go with them; where, though, as yet I did not, nor durst not, make use of my gift in an open way, yet more privately still, as I came amongst the

good

good people in those places, I did sometimes speak a word of admonition unto them also; the which they, as the other, received with rejoycing at the mercy of God towards me, professing their souls were edified thereby.

221. [268.] Wherefore, to be brief, at last, being 5th desired by the Church, after some solemn prayer to the Lord, with fasting, I was more particularly called forth, and appointed to a more ordinary and publick preaching the Word, not only to, and amongst them that believed, but also to offer the gospel to those 3 that who had not yet received the faith thereof: about which time I did evidently find in my mind a secret pricking forward thereto, (though unless God not for desire of vain glory, for at that time I was most sorely afflicted with the fiery darts of the devil, concerning my eternal state.

222. [269.] But yet could not be content, unless I was found in the exercise of my gift, unto which also I was greatly animated, not only by the continual desires of the godly, but also by that saying, of *Paul* to the Corinthians, *I beseech you, Brethren, (you know the Houshold of Stephanas, that it is the first* 5 and *fruits of Achaia, that they have addicted themselves to the ministry of the Saints) that you submit your selves unto such, and to every one that helpeth with us, and laboureth,* 1 Cor. 16. 15, 16.

223. [270.]

"towards me" 1701

"being ill" 1701.

"who had not" 1701. 1737. & Sub

"you know" 1701

"Afraid, that" 1701 – Offor.

"ye submit" 1701. 1737 & Sub right

1 'also been' 1701. 1737. Haub.

2 'divers and sundry accounts' 1701. 1737. Hau

3 'and bowels of pity' 1701

4 'would bless it' 1701. 1737. Haub.

223 [270] By this Text I was made to see that the Holy Ghost never intended that men who have gifts and abilities, should bury them in the earth, but rather did command and stir up such to the exercise of their gift, and also did commend those that were apt and ready so to do, *they have addicted themselves to the ministry of the Saints*: this Scripture, in these days, did continually run in my mind, to incourage me, and strengthen me in this my work for God. I have also been incouraged from several other Scriptures and examples of the godly, both specified in the Word, and other ancient Histories, *Act.* 8. 4. and 18. 24, 25. *1 Pet.* 4. 10. *Rom.* 12. 6. *For* *Acts and Mon.*

224 [271] Wherefore, though of my self, of all the Saints the most unworthy, yet I, but with great fear and trembling at the sight of my own weakness, did set upon the work, and did according to my gift, and the proportion of my faith, preach that blessed Gospel that God has shewed me in the holy Word of truth, which when the Country understood, they came in to hear the Word by hundreds, and that from all parts, though upon divers and sundry accounts.

225. [272] And I thank God, he gave unto me some measure (and bowels of) pity for their souls, which also did put me forward to labour with great diligence and earnestness, to find out such a Word as might, if God would bless it, lay hold of, and awaken the

Conſcience; in which alſo the good Lord had reſpect to the deſire of his ſervant; for I had not preached long, before ſome began to be touched, and to be greatly afflicted in their minds at the apprehenſion of the greatneſs of their ſin, and of their need of Jeſus Chriſt.

226 [273] But I firſt could not believe that God ſhould ſpeak by me to the heart of any man, ſtill counting myſelf unworthy; yet thoſe who thus were touched, would love me, and have a particular reſpect for me; and though I did put it from me, that they ſhould be awakened by me, ſtill they would confeſs it, and affirm it before the Saints of God; they would alſo bleſs God for me, (unworthy Wretch that I am!) and count me God's Inſtrument, that ſhewed to them the Way of Salvation.

227 [274] Wherefore ſeeing them in both their words and deeds to be ſo conſtant, and alſo in their hearts ſo earneſtly preſſing after the knowledge of Jeſus Chriſt, rejoycing that ever God did ſend me where they were; then I began to conclude it might be ſo, that God had owned in his Work ſuch a fooliſh one as I; and then came the Word of God to my heart, with ſuch ſweet refreſhment. *The bleſſing of them that were ready to periſh is come upon me; yea, I cauſed the widows heart to ſing for joy.* Job 29. 13.

228 [275] At this therefore I rejoyced, yea, the tears of thoſe whom God did awaken by my

1 'touched, and to be' 1692.
'touched, and be' 1701. 1737. & Lab.

2 'I first' 1701. 1737. & Lab.

3 'a particular' 1701. 1737 & Lab.

4 'the word' 1701.

5 'with such' 1701.

2 Cor. 1. 2 1692

+ quoted 2 Cor. 22. — 1701. 1737. Ryland 2 Cor. xxii. 1
omitted 9ffor

1 Wrongly quoted as 1 Cor 6. 2. 1692. 1701. 1737. 13
and 9ffor

my preaching, would be both solace and encouragement to me; for I thought on those sayings, *Who is he that maketh me glad, but the same that is made sorry by me?* 2 Cor. 2. 2. and again, *Though I be not an Apostle to others, yet doubtless, I am unto you, for the seal of my Apostleship are ye in the Lord,* 1 Cor. 9. 2. These things therefore, were as another argument unto me, that God had called me to, and stood by me in this Work.

29. [276.] In my preaching of the Word, I took special notice of this one thing, namely, That the Lord did lead me to begin where his Word begins with Sinners; that is, to condemn all flesh, and to open and alledge, that the curse of God by the law, doth belong to, and lay hold on all men as they come into the World, because of sin. Now this part of my work I fulfilled with great sense, for the terrors of the law, and guilt for my transgressions, lay heavy on my conscience, I preached what I felt, what I smartingly did feel, even that under which my poor soul did groan and tremble to astonishment.

30. [277.] Indeed I have been as one sent to them from the dead; I went myself in chains to preach to them in chains, and carried that fire in my own conscience, that I perswaded them to beware of. I can truly say, and that without dissembling, that when I have been to preach, I have gone full of guilt and terror, even to the pulpit-door, and

and there it hath been taken off, and I have been at liberty in my mind until I have done my work: and then immediately, even before I could get down the pulpit-stairs, I have been as bad as I was before, yet God carried me on, but surely with a strong hand; for neither guilt or hell could take me off my work.

231. [278.] Thus I went for the space of two years, crying out against mens sins, and their fearful state because of them. After which, the Lord came in upon my soul, with some sure peace and comfort through Christ; for he did give me many sweet discoveries of his blessed grace through him: wherefore now I altered in my preaching, (for still I preached what I saw and felt) now therefore I did much labour to hold forth Jesus Christ in all his Offices, Relations and Benefits unto the World, and did strive also to discover and remove those false supports and props under which the World doth both lean, and by them fall and perish. On these things also I staid as long as on the other.

232. [279.] After this, God led me into some thing of the mystery of the union of Christ; wherefore that I discovered and shewed to them also. And, when I had travelled through these three chief points of the Word of God, about the space of five years or more, I was caught in my present practice, and cast into prison, where I have lain above six long

'I have been' 1692. 1701. 1737. & sub.

'guilt or hell'. 1701. 1737

'some sure peace' 1701. 1737. & sub.

'to hold with Jesus' 1701. 13th
'to discover and remove' 1701.
'under which' 1701.

'of the Union of Christ' 1692. 1701. 1737. & sub.

'above as long' 1692. 1701. 1737 & sub.

1 ' long again ' 1692 . 1701 . 1737 . ~~9~~ sub.

2 ' been preaching ' 1701 . 1737 . ~~9~~ sub.

3 ' I shall labour ' 1701 . 13th
' I did labour ' 1737 . Ryland . Liverpool 18

4 ' I be hanged ' 1701 . 13th

long again to confirm the truth by way of suffering, as I was before in testifying of it according to the Scriptures, in a way of preaching.

[280] When I have been preaching, I thank God, my heart hath often, all the time of this and the other exercise, with great earnestness cried to God that he would make the Word effectual to the salvation of the soul: still being grieved lest the enemy should take the Word away from the conscience, and so it should become unfruitful: Wherefore I shall labour so to speak the Word, as that thereby, (if it were possible) the sin and person guilty might be particularized by it.

[281] Also when I have done the exercise, it hath gone to my heart, to think the word should now fall as rain on stony places: still wishing from my heart, O that they who have heard me speak this day, did but see as I do, what sin, death, hell, and the curse of God is; and also what the grace, and love, and mercy of God is, through Christ, to men in such a case as they are, who are yet estranged from him. And indeed I did often say in my heart before the Lord, *That if I were hanged up presently before their eyes, it would be a means to awaken them, and convince them in the truth. I gladly should be crucified.*

[282] For I have been in my preaching, especially when I have been engaged in the doctrine of life by Christ, without words,

as if an Angel of God had ſtood by at my back to encourage me: O, it hath been with ſuch power and heavenly evidence upon my own ſoul, while I have been labouring to unfold it, to demonſtrate it, and to faſten it upon the Conſciences of others, that I could not be contented with ſaying, *I believe and am ſure*; methought I was more than ſure, if it be lawful to expreſs myſelf, that thoſe things which I aſſerted, were true.

230 [234.] When I went firſt to preach the word abroad, the Doctors and Prieſts of the Country did open wide againſt me; But I was perſwaded of this, not to render railing for railing, but to ſee how many of their carnal profeſſors I could convince of their miſerable ſtate by the Law, and of the want and worth of Chriſt; for thought I, *This ſhall anſwer for me in time to come, when they ſhall be for my hire before their face*, Gen. 30. 33.

237 [234.] I never tired to meddle with things that were controverted, and in diſpute amongſt the Saints, eſpecially things of the loweſt nature; yet it pleaſed me much to contend with great earneſtneſs for the Word of Faith, and the remiſſion of ſins by the Death and Sufferings of Jeſus: but I ſay, as to other things, I ſhould let them alone, becauſe I ſaw they engendred ſtrife; and becauſe that they neither in doing nor in leaving undone, did commend us to God to be his:

I ſaw A

'consciences' 1701. 1737. & sub

'lawful to express' 1692. 1701. 1737. & sub
'which when' 1701

'because that they' 1692. 1701. 1737 & sub

1 ᶜ run into' 1692. 1701. 1737. ✝ dub exc Effor.
2 ᶜ I did' 1701. 1737. ✝ dub exc 13ᵗʰ.

3 ᶜ by the soundest' 1692. 1701. 1737. ✝ dub

4 ᶜ in the text' 1701.

5 ᶜ than if my' 1701. 1737. ✝ dub
6 ᶜ my own body,' 1701. 1737. ✝ dub

7 ᶜ any offence' 1692. 1701. 1737. ✝ dub.

8 ᶜ I have counted' 1692. 1701. 1737. ✝ dub

9 ᶜ building' 1701.
10 ᶜ places where my' 1692. 1701. 1737. ✝ dub

his; besides, I saw my work before me did run into another channel, even to carry an awakening Word; to that therefore I did stick and adhere.

230. [285.] I never endeavoured to, nor durst make use of other men's lines, *Rom.* 15. 18. (though I condemn not all that do) for I verily thought, and found by experience, that what was taught me by the Word and Spirit of Christ, could be spoken, maintained and stood to, by the soundest and best established Conscience; and though I will not now speak all that I know in this matter; yet my experience hath more interest in the text of Scripture, *Gal.* 1. 11, 12. than many amongst men are aware.

229 [286.] If any of those who were awakened by my Ministry, did after that fall back, (as sometimes too many did) I can truly say, their loss hath been more to me, than if my own Children, begotten of my own body, had been going to its grave; I think verily I may speak it without any offence to the Lord, nothing hath gone so near me as that, unless it was the fear of the loss of the salvation of my own Soul: I was counted as if I had goodly buildings and lordships in those places where my Children were born! My heart hath been so wrapped up in the glory of this excellent work, that I counted my self more blessed and honoured of God by this, than if he had made me the Emperor of the Christian World, or the Lord of all

all the glory of the Earth without it. O
at / these words! He that converteth a sinner from
the error of his way, doth save a soul from
death. [James 5. 20.] The fruits of the right-
eous is a tree of life; and he that winneth
souls is wise, Prov. 11. 30. They that be wise
shall shine as the brightness of the firmament,
and they that turn many to righteousness, as the
stars for ever and ever, Dan. 12. 3. For what
is our hope, our joy, our crown of rejoicing?
are not ye even in the presence of our Lord
Jesus Christ at his coming? for ye are our glo-
ry and joy, 1 Thes. 2. 19, 20. These, I say,
with many others of a like nature, have been
great refreshments to me.

240 [287.] I have observed, that where I have had a work to do for God, I have had first as it were, the going of God upon my spirit, to desire I might preach there: I have also observed, that such and such souls in particular, have been strongly set upon my heart, and I stirred up to wish for their Salvation; and that these very souls have, after this, been given in the fruits of my Ministry. I
as / also / have observed, that a word cast in by the by, hath done more execution in a sermon, than all that was spoken besides: sometimes also, when I have thought I did no good, then I did the most of all; and at other times when I thought I should catch them, I have fished for nothing.

[288.] I have also observed, that where there has been a work to do upon sinners, there

the

c of the Earth' 1692. 1701. 1737 & sub

c & these words' 1692. 1701. 1737 & sub

the lines marked with an inverted comma, are not in the 1st edition. in 1692.

3c in the fruits' 1701. 13th

4c I have observed' 1692. 1701. 1737. & sub

5c I did the most' 1701. 1737 & sub

The paragraph numbered 288 is not in the first edit

1 "of the Country" 1692. 1701. 1737

2 "loan it self" 1692. 1701. 1737. & Subs
3 "that way also" 1692. 1701. 1737. & Subs
4 "build up another" 1701.

5 ~~He that winneth souls is wise~~, Prv. 11, 30. and again, omitted 1692. 1701. 1737. & Subs
6 "the fruits" 1701. 13th

7 "quiver full of them" 1692. 1701. 1737. & Subs.
[hath his quiver full of them]

e the Devil hath begun to roar in the hearts
e and by the mouths of his servants, yea, of
e tentimes, when the wicked world hath raged
e most, there hath been souls awaked by the
e word: I could instance particulars, but I for-
e bear.

241. [289.] My great desire in my fulfilling my ministry, was, to get into the darkest places of the country, even amongst those people that were farthest off of profession, yet not because I could not endure the light, (for I feared not to shew my gospel to any) but because I found my spirit did lean most after awakening and converting work, and the Word that I carried did lead itself most that way also: *Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation*, Rom. 15. 20.

242. [290.] In my preaching, I have really been in pain, and have, as it were, travelled to bring forth children to God, neither could I be satisfied, unless some fruits did appear in my work. If I were faithless, it mattered not who commended me; but if I were faithful, I cared not who did condemn. I have thought of that, *Lo, children are an heritage of the Lord, and the fruit of the womb is his reward.* [illegible] *children in the midst of them, they shall not be ashamed, but they shall speak with the enemies in the gate*, Psal. 127. 3, 4, 5.

‹ 291. It pleased me nothing to see people
‹ drink in opinions, if they seemed ignorant
‹ of Jesus Christ, and the worth of their own
‹ salvation, found conviction for sin, especi-
‹ ally for unbelief, and an heart set on fire
‹ to be saved by Christ, with strong breathings
‹ after a true sanctified soul: That it was that
‹ delighted me; those were the souls I counted
‹ blessed.

243. [292.] But in this work, as in all other, I had my temptations attending me, and that of divers kinds; as, sometimes I should be assaulted with great discouragement, therein fearing that I should not be able to speak a Word at all to edification; nay, that I should not be able to speak sense unto the people; at which times I should have such a strange faintness and weakness seize upon my body, that my legs have scarce been able to carry me to the place of Exercise.

Strengthlessness

244. [293.] Sometimes again, when I have been preaching, I have been violently assaulted with thoughts of blasphemy, and strongly tempted to speak them words with my mouth before the Congregation. I have also at some times, even when I have begun to speak the Word with much clearness, evidence, and liberty of speech, yet been, before the ending of that Opportunity, so blinded, and so estranged from the things I have been speaking, and have been also so straitned in my speech, as to utterance, before the people, that I have been as if I had not known, or remem-

Section 291 is not in the first edition
in 1692 & Sub.

'to speak a word' 1692. 1701. 1737. & Sub

'and weakness seize' 1701

'speak the word' 1692 'speak the words' 1701. 1737. & Sub

'some time' 1692. 1701. 1737. 13th

'been also' 1701. 1737 & Sub

1. 'of my exercise' 1701. 1737. & subs

2. 'whereas' 1701. 737. & subs

3. 'searching portion' 1692. 1701. 1737. & subs

Section 295 is not inserted in the first edition

4 'been affected' 1692. 1701. 1737 & subs

remembred what I have been about; or as if my head had been in a bag all the time of *that* exercise.

245. [294.] Again, When at ſometimes I have been about to preach upon ſome ſmart and ſearching portion of the Word, I have found the tempter ſuggeſt, *What! will you preach this? This condemns yourſelf: of this your own ſoul is guilty: wherefore preach not of it at all; or if you do, yet ſo mince it, as to make way for your own eſcape; leſt inſtead of awakening others, you lay that guilt upon your own ſoul, as you will never get from under.*

295. But, I thank the Lord, I have been kept from conſenting to theſe ſo horrid ſuggeſtions, and have rather, as *Sampſon*, bowed myſelf, with all my might, to condemn ſin and tranſgreſſion wherever I found it; yea, though therein alſo I did bring guilt upon my own conſcience! *Let me die*, thought I, *with the Philiſtines*, Judges 16. 29, 30. rather than deal corruptly with the bleſſed word of God, *Thou that teacheſt another, teacheſt thou not thyſelf?* It is far better than to judge thyſelf, even by preaching plainly unto others, than thou, to ſave thyſelf, impriſon the truth in unrighteouſneſs: Bleſſed be God for his help alſo in this.

246. [296.] I have alſo, while found in this bleſſed work of Chriſt, been often tempted to pride and liftings up of heart; and though I dare not ſay, I have not been affected with this, yet truly the Lord of his precious

mercy hath ſo carried it towards me, that for the moſt part I have had but ſmall joy to give way to ſuch a thing: For it hath been my every-days portion to be led into the evil of my own heart, and ſtill made to ſee ſuch a multitude of corruptions and infirmities therein, that it hath cauſed hanging down of the head under all my gifts and attainments: I have felt this thorn in the fleſh, (2 Cor. 12. 8, 9.) the very mercy of God to me.

249. [297.] I have had alſo, together with this, ſome notable place or other of the Word preſented before me, which word hath contained in it ſome ſharp and piercing ſentence concerning the periſhing of the ſoul, notwithſtanding gifts and parts; as for inſtance, that hath been of great uſe to me, *Though I ſpeak with the tongue of men and angels, and have not charity, I am become as ſounding-braſs, and a tinkling cymbal,* 1 Cor. 13. 1, 2.

249. [298.] A tinkling cymbal is an inſtrument of muſick, with which a skilful player can make ſuch melodious and heart-inflaming muſick, that all who hear him play, can ſcarcely hold from dancing; and yet, behold, the cymbal hath not life, neither comes the muſick from it, but becauſe of the art of him that plays therewith: ſo then the inſtrument at laſt may come to nought and periſh, though in times paſt ſuch muſick hath been made upon it.

249. [299.] Juſt

"to let" 1692. "to be led" 1701

1 "them that have" 1701 . 1737 . 4 subs.

2 "all the gifts" 13th 1701 Hoffm. "all Gifts" 1737 . Ryland . Lu

3 "for Souls" 1692 . 1701 . 1737 4 subs

4 "it is as possible" 1701 . 13th

5 "by the vertue" 1701 . 1737 . 4 subs.
exc . Liverpool 1007

249. [299.] Just thus, I saw it was and will be with them that have gifts, but want saving Grace; they are in the hand of Christ as the Cymbal in the hand of *David*; and as *David* could with the Cymbal make that musick in the service of God, as to elevate the hearts of the Worshippers; so Christ can use these gifted men, as with them to affect the Souls of his people in his Church; yet when he hath done all, hang them by, as lifeless, though sounding Cymbals.

250. [300.] This consideration therefore, together with some others, were for the most part, as a maul on the head of pride, and desire of vain-glory: What, thought I, shall I be proud because I am a sounding Brass? Is it so much to be a Fiddle? Hath not the least Creature that hath life, more of God in it than these? Besides, I knew 'twas love should never die, but these must cease and vanish: So I concluded, a little grace, a little love, a little of the true Fear of God, is better than all these gifts; yea, and I am fully convinced of it, that it is possible for a Soul that can scarce give a man an answer, but with great confusion as to method, I say it is as possible for them to have a thousand times more grace, and so to be more in the love and favour of the Lord, than some who by the vertue of the gift of Knowledge, can deliver themselves like Angels.

301. This therefore I came to perceive, tha
though gifts in themſelves were good, to the
thing for which they are deſigned, to wit, the
edification of others, yet empty and without
power to ſave the ſoul of him that hath
them, if they be *alone*: Neither are they, as
ſo, any ſign of a man's ſtate to be happy,
being only a diſpenſation of God to ſome, of
whoſe improvement, or non-improvement,
they muſt, when a little love more is over,
give an account to him that is ready to judge
the quick and the dead.

302. This ſhewed me too, that gifts being
alone, were dangerous, not in themſelves, but
becauſe of thoſe evils that attend them that
have them, to wit, pride, deſire of vain-glory,
ſelf-conceit, &c. all which were eaſily blown
up at the applauſe and commendation of
every unadviſed chriſtian, to the endangering
of a poor creature to fall into the condemna-
tion of the Devil.

303. I ſaw therefore that he that hath gifts
had need be let into a ſight of the nature of
them, to wit, that they come ſhort of making
of him to be in a truly ſaved condition, leſt
he reſt in them, and ſo fall ſhort of the grace
of God.

304. He hath alſo cauſe to walk humbly
with God, and be little in his own eyes, and
to remember withal, that his gifts are not
his own, but the churches; and that by them
he is made a ſervant to the church; and he
muſt give at laſt an account of his ſteward-

ſhip

Sections 301 to 317 inclusive are not
in the first edition.

ſhip unto the Lord Jeſus; and to give a good account, will be a bleſſed thing.

305. Let all men therefore prize a little with the fear of the Lord, (gifts indeed are deſirable) but yet great grace and ſmall gifts are better than great gifts and no grace. It doth not ſay, the Lord gives gifts and glory, but the Lord gives grace and glory; and bleſſed is ſuch an one, to whom the Lord gives grace, true grace, for that is a certain fore-runner of Glory.

306. But when Satan perceived that his thus tempting and aſſaulting of me, would not anſwer his deſign; to wit, to overthrow the miniſtry, and make it ineffectual, as to the ends thereof: Then he tryed another way, which was to ſtir up the minds of the ignorant and malicious to load me with ſlanders and reproaches: Now therefore I may ſay, That what the Devil could deviſe, and his inſtruments invent, was whirled up and down the country againſt me, thinking, as I ſaid, that by that means they ſhould make my miniſtry to be abandoned.

307. It began therefore to be rumoured up and down among the people, that I was a witch, a jeſuit, a highwayman, and the like.

308. To all which, I ſhall only ſay, God knows that I am innocent. But as for mine accuſers, let them provide themſelves to meet me before the tribunal of the ſon of God, there to anſwer for all theſe things (with all the

reſt of their iniquities) unleſs God ſhall give them repentance for them, for the which I pray with all my heart.

309. But that which was reported with the boldeſt confidence, was, that I had my *Miſſes*, my *Whores*, my *Baſtards*, yea, *two wives at once*, and the like. Now theſe ſanders (with the other) I glory in, becauſe but ſanders, fooliſh, or knaviſh lies, and falſhoods caſt upon me by the Devil and his ſeed; and ſhould I not be dealt with thus wickedly by the world, I ſhould want one ſign of a ſaint, and a child of God. *Bleſſed are you* (ſaid the Lord Jeſus) *when men ſhall revile you and perſecute you, and ſhall ſay all manner of evil of you falſly for my ſake, rejoyce and be exceeding glad, for great is your reward in Heaven; for ſo perſecuted they the prophets which were before you.* Matt. 5. 11.

310. Theſe things therefore, upon mine own account, trouble me not; no, tho' they were twenty times more than they are. I have a good conſcience, and whereas they ſpeak evil of me, as an evil-doer, they ſhall be aſhamed that falſly accuſe my good converſation in Chriſt.

311. So then, what ſhall I ſay to theſe that have thus beſpattered me? ſhall I threaten them? ſhall I chide them? ſhall I flatter them? ſhall I intreat them to hold their tongues? no, not I, were it not for that theſe things make them ripe for damnation,

that

‘ that are the authours and abettors, I would ‘ ſay unto them, *report it*, becauſe it will in- ‘ creaſe my glory.

‘ 312. Therefore I bind theſe lies and ſlan- ‘ ders to me as an ornament, it belongs to my ‘ chriſtian profeſſion to be vilified, ſlandered, ‘ reproached and reviled; and ſince all this is ‘ nothing elſe, as my God and my conſcience ‘ do bear me witneſs; I rejoyce in reproaches ‘ for Chriſt's ſake.

‘ 313. I alſo calling all thoſe fools, or ‘ knaves, that have thus made it any thing of ‘ their buſineſs, to affirm any of theſe things ‘ afore-named of me, namely, that I have been ‘ naught with other women, or the like. ‘ When they have uſed to the utmoſt of their ‘ endeavours, and made the fulleſt enquiry, ‘ that they can, to prove againſt me truly, that ‘ there is any women in heaven, or earth, or ‘ hell, that can ſay, I have at any time, in any ‘ place, by day or night, ſo much as attempt- ‘ ed to be naught with them, and ſpeak I thus, ‘ to beg mine enemies into a good eſteem of ‘ me? no, not I: I will in this beg belief of ‘ no man: believe or disbelieve me in this, all is ‘ a caſe to me.

‘ 314. My foes have miſſed their mark in ‘ this their ſhooting at me. I am not the man; ‘ I wiſh that they themſelves be guiltleſs, if all ‘ the fornicators and adulterers in *England* ‘ were hanged up by the neck 'till they be dead, ‘ *John Bunyan* the object of their envy, would ‘ be ſtill alive and well. I know not whether there

‘ be ſuch a thing as a woman breathing under
‘ the copes of heaven, but by their apparel,
‘ their children, or by common fame, except
‘ my wife.

‘ 315. And in this I admire the wiſdom of
‘ God, that he made ſhy of women from my
‘ firſt converſion until now. Theſe know, and
‘ can alſo bear me witneſs, with whom I have
‘ been moſt intimately concerned, that it is a
‘ rare thing to ſee me carry it pleaſant towards
‘ a woman; the common ſalutation of wo-
‘ men I abhor, 'tis odious to me in whomſo-
‘ ever I ſee it. Their company alone, I can-
‘ not away with; I ſeldom ſo much as touch a
‘ woman's hand, for I think theſe things are
‘ not ſo becoming me. When I have ſeen
‘ good men ſalute thoſe women that they have
‘ viſited, or that have viſited them, I have
‘ at times made my objection againſt it, and
‘ when they have anſwered, that it was but a
‘ piece of civility, I have told them, it is not
‘ a comely ſight: ſome indeed have urged the
‘ holy kiſs; but then I have asked why they
‘ made baulks, why they did ſalute the moſt
‘ handſome, and let the ill favour'd go; thus
‘ how laudable ſoever ſuch things have been in
‘ the eyes of others, they have been unſeemly
‘ in my ſight.

‘ 316. And now for a wind-up in this matter,
‘ I calling not only men, but angels, to prove
‘ me guilty of having carnally to do with any
‘ woman ſave my wife, nor am I afraid to do
‘ it a ſecond time, knowing that I cannot of-

fend

1 ᶜ and preached ᵗ 1692. 1701. 1737 ✠ sunt

2 ᵃ years ᵗ 1692. 1701. 1737. ✠ sunt

3 ᵃ of a good ᵗ 1701

We ought to have a reserve for Christ that when profe
and confession will not do, when loss of goods and
prison will not do - when loss of country and of frien
not do, then to bring it in, then to bring it in as the ex
and as that which will do - to suffer willingly & lay
our lives for his name: and since he doth his part
[illegible] for us, let us do ours with cheerfulness for
[illegible] 1701

fend the Lord in such a case, to call God for a record upon my soul, that in these things I am innocent. Not that I have been thus kept, because of any goodness in me, more than any other, but God has been merciful to me, and has kept me, to whom I pray that he will keep me still, not only from this, but from every evil way and work, and preserve me to his heavenly kingdom. *Amen.*

317. Now as Satan laboured, by reproaches, and slanders, to make me vile among my country-men, that if possible, my preaching might be made of none effect, so there was added hereto, a long and tedious imprisonment, that thereby I might be frightned from my service for Christ, and the world terrified, and made afraid to hear me preach, in which I shall in the next place give you a brief account.

A brief Account of the Author's Imprisonment.

[318] HAving made profession of the glorious gospel of Christ a long time, and preached the same about five years, I was apprehended at a Meeting of good people in the Country, (among whom, had they let me alone, I should have preached that day,

day, but they took me away from amongst them, and had me before a Justice; who, after I had offered security for my appearing at the next Sessions, yet committed me, because my Sureties would not consent to be bound that I should preach no more to the people.

252. [319.] At the Sessions after, I was indicted for an upholder and maintainer of unlawful Assemblies and Conventicles, and for not conforming to the National Worship of the Church of *England*; and after some conference *there* with the Justices, they taking my plain dealing with them for a confession, as they termed it, *of the indictment, did sentence me to a perpetual banishment, because I refused to conform.* So being again delivered up to the goaler's hands, I was had home to prison, and there have lain now compleat twelve years, waiting to see what God would suffer these men to do with me.

253. [320.] In which condition I have continued with much content, through grace, but have met with many turnings and goings upon my heart, both from the Lord, Satan, and my own corruptions; by all which (glory be to Jesus Christ) I have also received among many things, much conviction, instruction, and understanding, of which at large I shall not here discourse; only give you a hint or two, a word that may stir up the godly to bless God, and to pray for me; and also to take encouragement, should the case be their own, *Not to fear what man can do unto them.*

'appearing the next' 1701. 1737. & sub

2 'the jesuits' 1701.

3 was / words in [] inserted 1692. 1701. 1737 & sub

4 'to Prison and Barre' 1692. 1701. 1737. & sub

5 above five year and a quarter + / 'compleat twelve years' 1692. 1701. 1737 & sub
'would suffer' 1701. 1737. & sub.

6 'you a hint' 1701. 1737. & sub.

1. 'I have seen and' 1701. 1737 & ab.

2, 'that our faith' 1701. 13th

3. '1 Pet. 1, 2' 1692. 1701 13th
should be v. 21. so Rylands. Liverp.

4 — 'this imprisoned' 1701. 13th

5. 'refreshments' 1701. 1737. & ab.

6. 'Heb 12. 12, 23, 24.' 1701

7. 'favour of them' 1692. 1701. 1737 capital E

8. 'his horde' 1701.

9. 'in the scripture' 1701. in this scripture 1737
13th & Glou.

10 'you see' 1692. 1701. 1737.

11 'got rejoyce' 1692. 1701

254. [321.] I never had in all my life, so great an inlet into the Word of God as now: the Scriptures that I saw nothing in before, are made in this place and state to shine upon me. Jesus Christ also was never more real and apparent than now; here I have seen, and felt him indeed: O that word, *We have not preached unto you cunningly devised fables*, 2 Pet. 1. 16. and that, *God raised Christ from the dead, and gave him glory, that your faith and hope might be in God*, 1 Pet. 1. 20. were blessed words unto me in this imprisoned condition.

him, / my

255. [322.] These three or four Scriptures also have been great refreshment, in this condition, to me; *John* 14. 1, 2, 3. 4. *Jab.* 16. 22. *Col.* 3. 3, 4. *Heb.* 12. 22, 23, 24. So that sometimes, when I have been in the savour of them, I have been able to laugh at destruction, *and to fear neither the Horse nor his Rider*. I have had sweet sights of the forgiveness of my sins in this place, and of my being with Jesus in another world: O *the Mount Sion, the heavenly Jerusalem, the innumerable company of Angels, and God the Judge of all, and the Spirits of just men made perfect, and Jesus*, have been sweet unto me in this place: I have seen that here, that I am perswaded I shall never, while in this world, be able to express: I have seen a truth in this Scripture, *Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory*, 1 Pet. 1. 8.

256. [323.]

remarkably unexpected.

turns 255. [323.] I never knew what it was for God to stand by me at all times, and at every offer of Satan to afflict me, &c. as I have found him since I came in hither; for look how fears have presented themselves, so have supports and encouragements; yea, when I have started, even as it were, at nothing else but my shadow, yet God, as being very tender of me, hath not suffered me to be molested, but would with one Scripture or another strengthen me against all: insomuch, that I have often said, *Were it lawful, I could pray for greater trouble, for the greater comforts sake*, Eccles. 7, 14. 2 Cor. 1. 5.

257 [324.] Before I came to prison, I saw what was a coming, and had especially two considerations warm upon my heart; the first was, How to be able to encounter death, should that be here my portion. For the first of these, that Scripture, Col. 1, 11. was great information to me, namely, to pray to God *to be strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness*: I could seldom go to prayer before I was imprisoned, but for not so little as a year together, this Sentence for sweet petition, would as it were, thrust it self into my mind, and persuade me, that if ever I would, through long-suffering, I must have patience, especially if I would endure it joyfully.

258 [325.] As to the second Consideration, that saying, 2 Cor. 1. 9. was of great use to me,

1 "at all times" 1701
not in the first edition
inserted 1692 . 1701 . 1737 . & sub.

2 "or another" 1692 . 1701 . 1737 . & sub.

endure, should my imprisonment be long and
odious; the second was, How to be able to en-
counter death,
omitted 1692 . 1701 . 1737 . & sub.

4 "sentences for" 1701

5 "I would through" 1701.

1 c 'that raised' 1701. 1737. 13th

2 c 'not seen, are eternal' 1701. 1737 & sub.
2 Cor 4, 18 sub eighth

1.2.3. 'I only provide' 1701. 1737 & sub.

A c 'a man encompassed' 1701. 1737. & sub.

But we had the ſentence of death in our ſelves, that we might not truſt in our ſelves, but in God th *that raiſeth the dead*; by this ſcripture I was made to ſee, that if ever I would ſuffer rightly, I muſt firſt paſs a ſentence of death upon every thing that can properly be called a thing of this life, even to reckon my ſelf, my Wife, my Children, my health, my enjoyments, and all, as dead to me, and my ſelf as dead to them.

207 [326.] The ſecond was, to live upon God that is inviſible; as *Paul* ſaid in another place, The way not to faint, is *to look not at the things that are ſeen, but at the things that are not ſeen; for the things that are ſeen, are temporal; but the things that are not ſeen, are eternal*: and they 2 thus I reaſoned with my ſelf; If I provide onely for a priſon, then the whip comes at unawares; and ſo does alſo the pillory; again, if I only provide for theſe, then I am not fit for baniſhment; further, if I conclude that baniſhment is the worſt, then, if death come, I am ſurprized; ſo that I ſee, the beſt way to go thorow ſufferings, is to truſt in God through Chriſt, as touching the world to come; and as touching this world, to *count the grave my houſe, to make my bed in darkneſs, to ſay to Corruption, Thou art my Father, and to the Worm, Thou art my Mother, and Siſter*; that is, to familiarize theſe things to me.

280 [327.] But notwithſtanding theſe helps, I found my ſelf a man, encompaſſed with infirmities; the parting with my Wife and poor Chil-

also some kindred and relations and acquaintance: some , some cry, some argue, some threaten, some promise, some flatter me do all, to diſſwade him for so inadvised an act as to cast a , and to bring his wife and children to beggary for conſ us religion. These are sore temptations.

Advice to Sufferers. ii, 733

Children, hath often been to me in this place, as the pulling the flesh from the bones; and that not only because I am somewhat too fond of these great mercies, but also because I should have often brought to my mind the many hardships, miseries, and wants that my poor family was like to meet with, should I be taken from them, especially my poor blind child, who lay nearer my heart than all I had besides: O the thoughts of the hardship I thought this [my blind one] might go under, would break my heart to pieces.

261. [328.] Poor Child! thought I, what sorrow art thou like to have for thy portion in this world? thou must be beaten, must beg, suffer hunger, cold, nakedness, and a thousand calamities, though I cannot now endure the wind should blow upon thee: But yet recalling myself, thought I, I must venture you all with God, though it goeth to the quick to leave you: O I saw in this condition, I was as a man who was pulling down his house upon the head of his Wife and Children; yet, thought I, I must do it, I must do it: and now I thought on these *two milch Kine that were to carry the Ark of God into another Country, and to leave their Calves behind them.* 1 Sam. 6. 10, 12.

262. [329.] But that which helped me in this temptation, were divers considerations, of which three in special here I will name. The first was, the consideration of those two Scriptures, *leave thy fatherless children, I will preserve them alive, and let thy widows trust*

[illegible] care of, and also [illegible] provide for those of them
whom that have been most infirm and helpless &c
Worcestershire p. 169. ne.

'from the bones' ~~16~~ 1701. 13th

'somewhat too fond' 1701 Ryland. 13th Office.

'than all beside' 13th

'I had beside' 1701. 1737. Ryland Lamb

] this omits 'my blind one' inserted 1692 - 1701 - 1737.
Lamb

'Be yet' 1701.

'I thought on' 1701. 1737 Lamb.

'1 Sam. 6. 10, 12.' 1701 '1 Sam. 6. 10' 13th
and Office.

'were' 1701

1 'entreat them well' 1701. 13th.

2 Quotation not marked in 1st edit
It's in 1692. 1701. 1737 & sub
et effor omitted.

3 'now venture' 1692 & sub 1737. 'not venture' 1701.
and 13th which is correct.

4 'him in his ways' 1701. 13th

5 'own care' 1692. 1737. & sub 'one care.' 1701

6 ~~'and as spurs' 1692~~ 'and as spurs' 1701. 1737 & sub.
'and as spurs unto my flaws' 13th

7 'helpeth it' 1701.

8 'in his' 1701. 1737. & sub

9 'selfish thought' 1701

10 'his words' 1701. 1737. & sub.

'9 inserted 1692. 1701. 1737. & sub
his first edition.

in me, and again, *the Lord said, Verily it shall go well with thy remnant, verily I will cause the enemy to entreat them well in the time of evil*, &c. Jer. 49. 11. chap. 15. 11.

265. [330] I had also this consideration, that if I should not venture all for God, I engaged God to take care of my concernments; but if I forsook him & his ways, for fear of any trouble that should come to me or mine, then I should not only falsifie my profession, but should count also that my concernments were not so sure, if left at God's feet, whilst I stood to and for his Name, as they would be if they were under my own care, though with the denial of the way of God. This was a smarting consideration, and as spurs unto my flesh. That Scripture also greatly helped it to fasten the more on me, where Christ prays against *Judas*, that God would disappoint him in his selfish thoughts which moved him to sell his Master, pray read it soberly, *Psalm* 109. 6, 7, 8, &c.

264. [331] I had also another consideration, and that was, The dread of the torments of Hell, which I was sure they must partake of, that for fear of the Cross, do shrink from their profession of Christ, his Words, and laws, before the sons of men: I thought also of the glory that he had prepared for those that in faith, and love, and patience, stood to his ways before them. These things, I say, have helped me, when the thoughts of the misery that both my self and mine, might,

for

for the sake of my profession, be exposed to, hath lain pinching on my mind.

265. [332.] When I have indeed conceited that I might be banished for my profession, then I have thought of that scripture, *They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandred about in sheep-skins, and goat-skins, being destitute, afflicted, tormented, of whom the world was not worthy*, for all they thought they were too bad to dwell and abide amongst them. I have also thought of that saying, *the Holy Ghost witnesseth in every city, that bonds and afflictions abide me*; I have verily thought that my soul and it, have sometimes reasoned about the sore and sad estate of a banished and exiled condition, how they are exposed to hunger, to cold, to perils, to nakedness, to enemies, and a thousand calamities; and at last, it may be to die in a ditch, like a poor forlorn and desolate sheep. But I thank God, hitherto, I have not been moved by these most delicate reasonings, but have rather, by them, more approved my heart to God.

266. [333.] I will tell you a pretty business; I was once above all the rest, in a very sad and low condition for many weeks; at which time also I being but a young prisoner, and not acquainted with the laws, had this lay much upon my spirit, *That my imprisonment might end at the Assizes for ought that I could tell*. Now, therefore Satan laid hard at me, to beat me out of heart, by suggesting this unto

1" bands' 1701.

2 " you a pretty' 1701. 1737. & sub.

3 " this laid' 1701. 1737 & sub.

1 'this time' 1701. 13th

(Scrabble & go on all fours)

2 'a scrambling' 1692. 1701 1737 & subs.

3 'I would' 1701.

4 'of fainting' 1692. 1701. 1737. & subs.

5 'methoughts' 1701. 1737. & subs are 13th

6 'for such a Late' 1692 'in such a Late' 1701
'in such a Candle' 1737 13th Liverp

7 'he could call' 1701

'on the ladder with a rope' 13th

D 'on a Ladder with the Rope' 1692

'on a ladder with a rope' 1701. 1737. & subs

R 'this was for some' 701

unto me; *But how, if when you come indeed to die, you should be in this condition; that is, as not to savour the things of God, not to have any evidence upon your soul for a better state hereafter?* (for indeed, at this time, all the things of God were hid from my soul.)

267. [334.] Wherefore, when I at first began to think of this, it was a great trouble to me; for I thought with my self, that in the condition I now was in, I was not fit to die, neither, indeed, did think I could, if I should be called to it: besides, I thought with my self, if I should make a scrambling shift to clamber up the ladder, yet I would either with quaking, or other symptoms of faintings, give occasion to the enemy to reproach the way of God and his people for their timorousness. This therefore lay with great trouble upon me; for, methought, I was ashamed to die with a pale face, and tottering knees, in such a case as this.

268. [335.] Wherefore, I prayed to God, that he would comfort me, and give me strength to do and suffer what he could call me to; yet no comfort appeared, but all continued hid: I was also at this time so really possessed with the thought of death, that oft I was as if I was on a ladder with a rope about my neck, only this was for some encouragement to me, I thought I might now have an opportunity to speak my last words unto a multitude, which I thought would come to see me die; and, thought I, if it must be so, if God will

will but convert one ſoul by my laſt words, very
I ſhall not count my life thrown away, nor
loſt.

269. [336.] But yet all the things of God were
kept out of my ſight, and ſtill the tempter
followed me with, *But whether muſt you go
when you die? what will become of you? where
will you be found in another world? what evi-
dence have you for heaven and glory, and an
inheritance among them that are ſanctified?*
Thus was I toſſed for many weeks, and knew
not what to do; at laſt this conſideration fell
with weight upon me, *That it was for the
Word and Way of God that I was in this condi-
tion, wherefore I was engaged not to ſhrink an
hair's breadth from it.*

270. [337.] I thought alſo, that God might chooſe
whether he would give me comfort now, or
at the hour of death; but I might not there-
fore chooſe whether I would hold my profeſ-
ſion or not: I was bound, but he was free; yet,
'twas my duty to ſtand to his Word, whether
he would ever look upon me, or ſave me
at the laſt: Wherefore, thought I, ſave the
point being thus, I am for going on, and ven-
turing my eternal ſtate with Chriſt, whether
I have comfort here or no; if God doth not
come in, thought I, *I will leap off the ladder
even blind-fold into Eternity, ſink or ſwim, come
heaven, come hell: Lord Jeſus, if thou wilt catch
me, do; if not, I will venture for thy name.*

271. [338.] I was

'my last words' 1701. 1737. Ryland. & subs

'the temper' 1701.
'But whether' 1692. 1701. 1737.

'or not' 1701.

'look upon me or save me' 1692. 1701. 1737. & subs
'I, save the' 1692. 1701. 1737. & subs

'if not I will' 1692. 1701. 1737. & subs.

1 "pleased with this" 1701. 13th

2. "but the word" 701. 1737. & Sale.
"but this word" 13th

3 (God giving me strength) 1692. 1701. 1737 & Sale.

4 "I had nothing" 1701. 1737. & Sale

5 "I shall bless" 1692. 1701. 1737. & Sale

6 "men in Battle" 1701. 13th

7 "1 Chron. 27. 27" 1701.

271. [338.] I was no sooner fixed with this resolution, but the word dropped upon me: *Doth Job serve God for nought?* as if the accuser had said, *Lord, Job is no upright man, he serves thee for bye respects, hast thou not made an hedge about him, &c. But put forth now thine hand, and touch all that he hath, and he will curse thee to thy face:* How now! thought I, is this the sign of an upright soul, to desire to serve God, when all is taken from him? Is he a godly man, that will serve God for nothing rather than give out? blessed be God; then I hope I have an upright heart, for I am resolved (God giving me strength) never to deny my profession, tho' I had nothing at all for my pains; and as I was thus considering, that Scripture was set before me, *Psal.* 44. 12, &c.

272. [339.] Now was my heart full of comfort, for I hoped it was sincere; I would not have been without this trial for much; I am comforted every time I think of it, and I hope I shall bless God for ever for the teaching I have had by it. Many more of the dealings of God towards me I might relate, *but these out of the spoils taken in Battle have I dedicated to maintain the house of God,* 1 Chron. 26. 27.

upon

ye

won

singular quotation well applied.

The CONCLUSION.

1. OF all the temptations that ever I met with in my life, to question the being of God, and truth of the Gospel, is the worst, and the worst to be born; when this temptation comes, it takes away my girdle from me, and removeth the foundation from under me: O, I have often thought of that word, *Have your loins girt about you with truth;* and of that, *When the foundations are destroyed, what can the Righteous do?*

2. Sometimes when after sin committed I have looked for sore chastisement from the hand of God, the very next that I have had from him hath been the discovery of his grace. Sometimes, when I have been comforted, I have called my self a fool for my so sinking under trouble. And then again, when I have been cast down, I thought I was not wise, to give such way to comfort. With such strength and weight hath both these been upon me.

2. [3.] I have wondred much at this one thing, that tho' God doth visit my Soul with never so blessed a discovery of himself, yet I have found again, that such hours have attended me afterwards, that I have been in my spirit so filled with darkness, that I could not so much as once conceive, what that God and that comfort was, with which I have been refreshed.

4. I have

[1] "of God" not in the first edition

[2] "being of God" 1692. 1701. 1737 & subs.

[2] "and the worst" 1701. 1737. & subs.

[3] "about you with" 1701 – 13th.

Section 2. is not in the first edition.

1. 'drachm' 1701.
2. 'look't it all over' 1692. 1701. 1737. & Subs.
3. 'fears' 1692. 1701. 1737. & Subs.
4. 'are best' 1692. 1701. 1737. & Subs.

5. 'Inclining' 1692. 1701. 1737. & Subs.

3. [4.] I have sometimes seen more in a line of the Bible, than I could well tell how to stand under, and yet at another time the whole Bible hath been to me as dry as a stick; or rather, my heart hath been so dead and dry unto it, that I could not conceive the least drachm of refreshment, though I have looked it all over.

4. [5.] Of all fears, they are best that are made by the Blood of Christ; and of all joy, that is the sweetest that is mixed with mourning over Christ: Oh! 'tis a goodly thing to be on our knees, with Christ in our arms, before God: I hope I know something of these things.

5. [6.] I find to this day seven abominations in my heart: 1. Inclinings to unbelief. 2. Suddenly to forget the love and mercies that Christ manifesteth. 3. A leaning to the works of the law. 4. Wandrings and coldness in prayer. 5. To forget to watch for that I pray for. 6. Apt to murmur because I have no more, and yet ready to abuse what I have. 7. I can do none of those things which God commands me, but my corruptions will thrust in themselves. *When I would do good, evil is present with me.*

6. [7.] These things I continually see and feel, and am afflicted and oppressed with; yet the wisdom of God doth order them for my good. 1. They make me abhor myself. 2. They keep me from trusting my heart. 3. They convince me of the insufficiency of all in-

inherent righteousness; 4. They shew me the necessity of flying to Jesus; 5. They press me to pray unto God; 6. They shew me the need I have to watch and be sober; 7. And provoke me to pray unto God, through Christ, to help me, and carry me through this world. *Amen.*

FINIS

A continuation of Mr. Bunyan's life; beginning where he left off, and concluding with the time and manner of his death and burial; together with his true character, &c.

READER, the painful and industrious author of this Book, has already given you a faithful and very moving relation of the beginning and middle of the days of his pilgrimage on earth; and since there yet remains somewhat worthy of notice and regard, which occurs in the last scene of his life; the which, for want of time, or fear, some over-censorious people should impute it to him, as an ostentatious covering of praise from men, he has not left behind him in writing. Wherefore as a true friend and long acquaintance of Mr. *Bunyan's*, that his good end may be known, as well as his evil beginning, I have taken upon me, from my knowledge, and the best account given by others of his friends, to piece this to the Thread, too soon broke off, and so lengthen it out to his entrance upon eternity.

"flying" 1692. 1701. 1737. & sub.

"to pray unto God" 1692. 1701. 1737. & sub.

Amen. & Finis omitted 1692 & sub.

He has told you at large, of his Birth and Education; the evil Habits and Corruptions of his Youth; the Temptations he ſtruggled and conflicted ſo frequently with, the Mercies, Comforts, and Deliverances he found, how he came to take upon him the Preaching of the Goſpel; the Slanders, Reproaches and Impriſonments that attended him, and the Progreſs he notwithſtanding made (by the Aſſiſtance of God's Grace) no doubt to the ſaving of many Souls: Therefore take theſe Things, as he himſelf hath methodically laid them down in the Words of Verity; and ſo I paſs on to what remains.

After his being freed from his Twelve Years Impriſonment and upwards, for *Nonconformity*, wherein he had Time to furniſh the World with ſundry good Books, &c. and by his Patience, to move Dr. *Barlow*, the then Biſhop of *Lincoln*, and other Church-men, to pity his hard and unreaſonable Sufferings, ſo far as to ſtand very much his Friends, in procuring his Enlargement, or there perhaps he had died, by the Noiſomneſs and ill Uſage of the Place. Being now, I ſay, again at Liberty, and having thro' Mercy ſhaken off his bodily Fetters, for thoſe upon his Soul were broken before by the abounding Grace that filled his Heart, he went to viſit thoſe that had been a Comfort to him in his Tribulation, with a Chriſtian-like Acknowledgment of their Kindneſs and Enlargement of Charity, giving Encouragement by his Example, if it happened to be their hard Haps to fall into Affliction or Trouble, then to ſuffer patiently for

the Sake of a good Conſcience, and for the Love of God in Jeſus Chriſt towards their Souls, and by many cordial Perſuaſions, ſupported ſome whoſe Spirits began to ſink low, thro' the Fear of Danger that threatned their worldly Concernment, ſo that the People found a wonderful Conſolation in his Diſcourſe and Admonitions.

As often as Opportunity would admit, he gathered them together (tho' the Law was then in Force againſt Meetings) in convenient Places, and fed them with the ſincere Milk of the Word, that they might grow up in Grace thereby. To ſuch as were any where taken and impriſoned upon theſe Accounts, he made it another Part of his Buſineſs to extend his Charity, and gather Relief for ſuch of them as wanted.

He took great Care to viſit the Sick, and ſtrengthen them againſt the Suggeſtions of the Tempter, which at ſome Times are very prevalent; ſo that they had Cauſe for ever to bleſs God, who had put it into his Heart, at ſuch a Time, to reſcue them from the Power of the roaring Lion, who ſought to devour them; nor did he ſpare any Pains or Labour in Travel, tho' to the remoteſt Countries, where he knew or imagined any People might ſtand in need of his Aſſiſtance; inſomuch that ſome, by theſe Viſitations that he had made, which were two or three every Year (ſome, tho' in jeering Manner no doubt, gave him the Epithet of Biſhop *Burgen*) whilſt others envied him for his ſo earneſtly labouring in Chriſt's Vineyard; yet the Seed of the Word he all this while ſowed in the Hearts

of

of his Congregation, watered with the Grace of God, brought forth in Abundance, in bringing in Diſciples to the Church of Chriſt.

Another Part of his Time he ſpent in reconciling Differences, by which he hindered many Miſchiefs, and ſaved ſome Families from Ruin, and in ſuch Fallings-out he was uneaſy, till he found a Means to labour a Reconciliation, and become a Peace-maker, on whom a Bleſſing is promiſed in Holy Writ; and indeed in doing this good Office, he may be ſaid to ſum up his Days, it being the laſt Undertaking of his Life, as will appear in the Cloſe of this Paper.

When in the late Reign, *Liberty of Conſcience* was unexpectedly given and indulged to *Diſſenters* of all Perſuaſions, his piercing Wit penetrated the Veil, and found that it was not for the *Diſſenters* Sakes they were ſo ſuddenly freed from the Proſecutions that had long lain heavy upon them, and ſet in a Manner, on an equal Foot with the Church of *England*, which the *Papiſts* were undermining, and about to ſubvert: He foreſaw all the Advantages that could redound to the *Diſſenters*, would have been no more than what *Polyphemus*, the monſtrous Giant of *Sicily* would have allowed *Ulyſſes*, viz. That he would eat his Men firſt, and do him the favour of being eaten laſt: For altho' Mr. *Bunyan*, following the Examples of others, did lay hold of this Liberty, as an acceptable Thing in itſelf, knowing God is the only Lord of Conſcience, and that it is good at all Times to do according to the Dictates of a good Conſcience, and that the

Preaching the glad Tidings of the Gospel is beautiful in the Preacher; yet in all this he moved with caution and a holy Fear, earnestly praying for the averting the impending Judgments, which he saw, like a black Tempest, hanging over our Heads for our Sins, and ready to break in upon us, and that the *Ninevite* Remedy was now highly necessary: Hereupon he gathered his Congregation at *Bedford*, where he mostly lived, and had lived and spent the greatest Part of his Life; and there being no convenient Place to be had for the Entertainment of so great a Confluence of People as followed him upon the Account of his Teaching, he consulted with them for the building of a Meeting-house, to which they made their voluntary Contributions with all Chearfulness and Alacrity; and the first Time he appeared there to edify, the Place was so thronged, that many were constrained to stay without, though the House was very spacious, every one striving to partake of his Instructions, that were of his Persuasion, and shew their Good-will towards him, by being present at the opening of the Place; and here he lived in much Peace and Quiet of Mind, contenting himself with that little God had bestowed upon him, and sequestring himself from all secular Employments, to follow that of his Call to the Ministry; for as God said to *Moses*, *He that made the Lips and Heart, can give Eloquence and Wisdom*, without extraordinary Acquirements in an University.

During these Things, there were Regulations

first

sent into all Cities and Towns Corporate, to new model the Government in the Magistracy, &c. by turning out some, and putting in others: Against this Mr. *Bunyan* expressed his Zeal with some Weariness, as foreseeing the bad Consequence that would attend it, and laboured with his Congregation to prevent their being imposed on in this Kind; and when a Great Man in those Days, coming to *Bedford* upon some such Errand, sent for him, as it is supposed, to give him a Place of Public Trust, he would by no Means come at him, but sent his Excuse.

When he was at Leisure from Writing and Teaching, he often came up to *London*, and there went among the Congregations of the *Non-Conformists*, and used his Talent to the great good-liking of the Hearers; and even some to whom he had been mis-represented, upon the Account of his Education, were convinced of his Worth and Knowledge in sacred Things, as perceiving him to be a Man of sound Judgment, delivering himself plainly and powerfully; insomuch that many who came Spectators for Novelty, rather than to be edified and improved, went away well satisfyed with what they heard, and wondered, as the *Jews* did at the Apostles, *viz. Whence this Man should have these Things*; perhaps not considering that God more immediately assists those that make it their Business industriously and chearfully to labour in his Vineyard.

Thus he spent his latter Years in Imitation of his great Lord and Master, the ever-blessed Jesus;

he went about doing Good, so that the most prying Critic, or even Malice herself, is defied to find, even upon the narrowest Search or Conservation, any Sully or Stain upon his Reputation, with which he may be justly charged; and this we note, as a Challenge to those that have the least Regard for him, or them of his Persuasion, and have one Way or other appeared in the Front of those that oppressed him; and for the turning whose Hearts, in Obedience to the Commission and Commandment given him of God, he frequently prayed, and sometimes sought a Blessing for them, even with Tears, the Effects of which, they may, peradventure, tho' undeservedly, have found in their Persons, Friends, Relations, or Estates; For God will hear the Prayer of the Faithful, and answer them, even for them that vex them, as it happened in the Case of *Jacob*'s praying for the three Persons that had been grievous in their Reproaches against him, even in the Day of his Sorrow.

But [illegible] come a little nearer to Particulars and Periods of Time, for the better refreshing the Memories of those that know his Labour and Sufferings, and for the Satisfaction of all that shall read this Book.

After he was fearfully snowwifted of the wicked Sins of his Life, and converted, he was [illegible] into the Congregation, and admitted a Member thereof, viz. in the Year 1655, and became speedily a very zealous Professor; but upon the Return of King *Charles* to the Crown in 1660, he was the 19th of *November* taken at

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he was edifying some good People that were got together to hear the Word, and confined in *Bedford* Goal for the Space of six Years; till the Act of Indulgence to *Dissenters* being allowed, he obtained his Freedom, by the Intercession of some in Trust and Power, that took Pity on his Sufferings; but within six Years afterwards he was again taken up, *viz.* in the Year 1666, and was then confined for six Years more, when the Goaler took such Pity of his rigorous Sufferings, that he did as the *Egyptian* Goaler did to *Joseph*, put all the Care and Trust in his Hand: When he was taken this last Time, he was Preaching on these Words, *viz. Dost thou believe the Son of God?* And this Imprisonment continued six Years, and when this was over, another short Affliction, which was an Imprisonment of half a Year, fell to his Share. During these Confinements, he wrote these following Books, *viz.* *Of Prayer by the Spirit*; *The Holy City's Resurrection*: *Grace Abounding*: *Pilgrim's Progress*, the First Part.

In the last Year of his Twelve Years Imprisonment, the Pastor of the Congregation at *Bedford* died, and he was chosen to that Care of Souls, on the 12th of *December*, 1671. And in this his Charge, he often had Disputes with Scholars that came to oppose him, as supposing him an ignorant Person, and tho' he argued plainly, and by Scripture, without Phrases and Logical Expressions, yet he nonplused one who came to oppose him in his Congregation, by demanding, Whether or no we had the true Copies of the

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Original Scriptures; and another, when he was Preaching, accused him of Uncharitableness, for saying, *it was very hard for most to be saved*: saying, By that he went about to exclude most of his Congregation; but he confuted him, and put him to Silence with the Parable of the Stony Ground, and other Texts out of the 13th Chapter of St. *Matthew*, in our Saviour's Sermon out of a Ship; all his Methods being to keep close to the Scriptures, and what he found not warranted there, himself would not warrant nor determine, unless in such Cases as were plain, wherein no Doubts or Scruples did arise.

But not to make any further Mention of this kind, it is well known that this Person managed all his Affairs with such Exactness, as if he had made it his Study, above all other Things, not to give Occasion of Offence, but rather suffer many Inconveniencies, to avoid being ever heard to reproach or revile any, what Injury soever he received, but rather to rebuke those that did; and as it was in his Conversation, so it is manifested in those Books he has caused to be published to the World; where like the Arch-Angel disputing with Satan about the Body of *Moses*, as we find it in the Epistle of St. *Jude*, brings no railing Accusation (but leaves the Rebukers, those that persecuted him) to the Lord.

In his Family he kept up a very strict Discipline in Prayer and Exhortation; being in this like *Joshua*, as the good Man expresses it, viz. *Whosoever others did, as for me and my House, we will serve the Lord*: And indeed a Blessing waited

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on his Labours and Endeavours, ſo that his Wife, as the Pſalmiſt ſays, *was like a pleaſant Vine upon the Walls of his Houſe, and his Children like Olive-branches round his Table, for ſo ſhall it be with the Man that fears the Lord:* And tho' by reaſon of the many Loſſes he ſuſtained by Impriſonment and Spoil, of his chargeable Sickneſs, *&c.* his Earthly Treaſure ſwelled not to Exceſs; he always had ſufficient to live decently and credibly, and with that he had the greateſt of all Treaſures, which is *Content*; for as the Wiſe Man ſays, *That is a continual Feaſt.*

But where Content dwells, even a poor Cottage is a Kingly Palace; and this Happineſs he had all his life long; not ſo much minding this World, as knowing he was here as a Pilgrim and Stranger, and had no tarrying City, but looked for one made with Hands Eternal in the higheſt Heavens: But at length was worn out with Sufferings, Age, and often Teaching, the Day of his Diſſolution drew near, and Death, that unlocks the Priſon of the Soul, to enlarge it for a more glorious Manſion, put a Stop to his acting his Part on the Stage of Mortality; Heaven, like earthly Princes, when it threatens War, being always ſo kind as to call home it's Ambaſſadors before it be denounced, and even the laſt Act or Undertaking of his, was a Labour of Love and Charity; for it ſo falling out that a young Gentleman, a Neighbour of Mr. *Bunyan's* happening into the Diſpleaſure of his Father, and being much troubled in Mind upon that Account, and alſo for that he heard his Father pur-

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posed to disinherit him, or otherwise deprive him of what he had to leave; he pitched upon Mr. *Bunyan* as a fit Man to make Way for his Submission, and prepare his Father's Mind to receive him; and he, as willing to do any good Office, as it could be requested, as readily undertook it; and so Riding to *Reading* in *Berkshire*, he there used such pressing Arguments and Reasons against Anger and Passion, as also for Love and Reconcilation, that the Father was mollified, and his Bowels yearned to his Son.

But Mr. *Bunyan*, after he had disposed all Things to the best for Accommodation, returning to *London*, and being overtaken with excessive Rains, coming to his Lodgings extreme wet fell sick of a violent Fever, which he bore with much Constancy and Patience, and expressed himself as if he desired nothing more than to be dissolved, and be with Christ, in that Case esteeming Death as Gain, and Life only a tedious delaying Felicity expected; and finding his vital Strength decay, having settled his Mind and Affairs, as well as the Shortness of Time, and the Violence of his Disease would permit, with a constant and Christian Patience, he resigned his Soul into the Hands of his most merciful Redeemer, following his *Pilgrim* from the *City of Destruction* to the *New Jerusalem*; his better Part having been all along there, in holy Contemplations, Pantings and Breathings after the hidden Manna and Water of Life, as by many holy and humble Consolations expressed in his Letters to several Persons in Prison, too many to be inserted,

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at present. He died at the House of one Mr. *Strudwick*, a *Grocer*, at the *Star* on *Snow Hill*, in the Parish of St. *Sepulchres*, *London*, on the 12th of *August* 1668, and in the sixtieth Year of his Age, after ten Days Sickness; and was buried in the *New Burying-Place* near the *Artillery-Ground*; where he sleeps till the Morning of the Resurrection, in Hopes of a glorious Rising to an incorruptible Immortality of Joy and Happiness, where no more Trouble and Sorrow shall afflict him, but all Tears be wiped away, when the Just shall be incorporated as Members of Christ their Head, and reign with Him as Kings and Priests for ever.

A Brief Character *of Mr.* John Bunyan.

HE appeared in Countenance to be of a stern and rough Temper, but in his Conversation mild and affable; not given to Loquacity or much Discourse in Company, unless some urgent Occasion required it; observing never to boast of himself or his Parts, but rather seem low in his own Eyes, and submit himself to the Judgment of others, abhorring Lying and Swearing, being just in all that lay in his Power to his Word, not seeming to revenge Injuries, loving to reconcile Differences, and make Friendship with all; he had a sharp quick Eye, accompanied with an excellent discerning of Persons, being of good Judgment and quick Wit. As for his Person, he was tall of Stature, strong-boned, though not corpulent, somewhat of a

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ruddy Face, with ſparkling Eyes, wearing his Hair on his Upper-Lip, after the old *Britiſh* Faſhion; his Hair Reddiſh, but in his latter Days, Time had ſprinkled it with Grey; his Noſe well ſet, but not declining or bending, and his Mouth moderate large; his Forehead ſomewhat high, and his Habit always plain and modeſt. And thus we have impartially deſcribed the internal and external Parts of a Perſon, whoſe Death hath been much regretted; a Perſon who had tried the Smiles and Frowns of Time; not puffed up in Proſperity, nor ſhaken in Adverſity; always holding the Golden Mean.

In Him at once did Three great Worthies ſhine,
Hiſtorian, Poet, *and* [illegible] Divine:
Then let him reſt in undiſturbed Duſt,
Until the Reſurrection of the Juſt.

POSTSCRIPT.

IN this his Pilgrimage, God *bleſſed him with Four Children, one of which named* Mary, *was Blind, and died ſome Years before; his other Children were* Thomas, Joſeph, *and* Sarah; *his Wife* Elizabeth *having lived to ſee him overcome his Labour and Sorrow, and paſs from this Life to receive the Reward of his Work, long ſurvived him not; for in* 16[illegible] *She died, to follow her faithful* Pilgrim *from this World to the other, whither he was gone before her, whilſt his* Works, *conſiſting of ſixty Books, remain for the Edifying of the Reader, and Praiſe of the* Author. 10 AP 67 Farewel.

FINIS.